





492f
A N

INTRODUCTION

10
T O,

Or a SHORT

DISCOURSE

CONCERNING,

UNIVERSAL HISTORY.

In TWO PARTS.

Faithfully Compar'd with, and Done

(With some little Alterations)

From the Original of that Illustrious AUTHOR

JAMES BENIGNE BOSSUET,

Bishop of MEAUX and CONDOM,

And Præceptor to His Royal Highness the DAUPHIN;

By **RICHARD SPENCER, A.M.**

Master of the School at TUNBRIDGE.

12 Le

LONDON, Printed by R. REILY;

And Sold by J. and J. BONWICKE, and S. AUSTEN,
in St. Paul's Churchyard; J. HAZARD, near Stationers
Hall; and J. NEWTON, in Little Britain. 1730.

11

INTRODUCTION

TO

OF A SHORT

COURSE

CONCERNING



UNIVERSITY OF TORONTO

Printed by J. G. & Co. (With some little Alterations)
From the Original of John Wallis's AUTHOR
JAMES-BENIGNE BOSSUET
Bishop of MEAUX and CONDOM
And Preceptor to His Majesty the Dauphin
BY RICHARD SPENCER, A.M.
Master of the School at Canterbury

LONDON, Printed by R. R. 1730.
And Sold by J. and J. BOWDITCH, and S. AUSTIN,
in St. Paul's Church-yard; J. HAZARD, near St. Dunstons;
and J. N. in Pall-mall, 1730.



THE PREFACE.



HERE *Histories, when published, are as large and full in Circumstances, as Universal in Events and Action, it cannot be amiss, the better to recommend such Works, to advance to the Publick such Reasons, as may evince as well the great Advantages and Necessity of knowing, as the Shame it must be to any Man of Sense and Worth to be ignorant of, Human-Kind, and the more me-*

morable Changes that have happen'd thro' the Succession of Time: But such Prefaces are so far from being the Concern of, that they would be so many Impertinencies if found with, Introductions to, or Short Discourses and Surveys of any Universal Subject; the great End of such, and of this in particular, must lie in this, of showing that there is nothing more necessary than, to have set before you at once, a View full, just, and exact, yet clear and distinct, and withal as contracted as possible, of the whole Series of Time, or of such a particular set Number of Ages. And for this Reason, lest those Histories you have read, and those you have yet to learn, should work any Confusion in your Mind.

THIS Way of Universal History, being in regard to the Histories of each Country and People, what a general Map is to the particular ones; in the latter you see only the Description of one Kingdom, or Province, by itself; but in the Universal Map you learn
how

The P R E F A C E.

v

how to situate those Parts of the World in the whole. You see what London and the adjacent Parts are in the Kingdom; what the Kingdom is in Europe, and what Europe is in the Universe. So likewise particular Histories represent to you, what things have happen'd to such or such a People, with all their Circumstances: But to understand the whole clearly, you must know what relation every History can have to others, which is done by such a way as this, where, at one Glance of the Eye, as it were, you may see all the Order of Time. Such an Abridgment gives you a very great Sight; you see so many precedent Ages laid before you in a few Hours; you see how Empires have succeeded one the other; you see the exact Order and Event of whatsoever is most great and glorious amongst Men, and so hold, as I may say, the Thread of all the Affairs of the World. And as, when you look upon an Universal Map, you may presently go off from your own Native Country, and from the Place which bounds you; and, from thence running thro' all the habitable Earth, with all its Seas

Seas and Countries, you may give a great Entertainment to your Thoughts; so, by looking upon such a Chronological Abridgment, you may go away from the narrow Confinements of your own Time, and extend your self into all Ages. But as, to help one's Memory in the Knowledge of Places, we must keep in our Minds certain chief Towns and Cities, round which we are to place all the rest, according to their several Distances; so, in the order of Ages, we must remember certain Times memorable for some great Event and Action, to which we are to bring all the other. This we call an Epocha, from a Greck Word, that signifies to pause upon; because we stay ourselves there to consider, as at a Place of Rest, whatsoever has happen'd both before and since, and by that Means do avoid the Anachronisms, that is to say, that sort of Error, which makes the Confusion of Time.

WE must first fix upon but a small Number of Epocha's, or (according to Chronologists)
the

The PREFACE. vij

the Continuance of the World in such a set Number of Epocha's and Ages; such be Adam, or the Creation, Age 1st. Noah, or the Deluge, Age 2^d. The Call of Abraham, or the Beginning of God's Alliance, or Covenant, with Man, Age 3^d. Moses or the Written Law, Age 4th. The taking of Troy. Then Solomon, or the building of the Temple, Age 5th. Romulus, or the founding of Rome. Also Cyrus, or the People of God deliver'd from the Captivity of Babylon, Age 6th. Scipio, or Carthage overcome. And then the Nativity of our blessed Saviour, or Augustus's Reign, Age 7th. Where I shall chuse to stop and fix you, as at a Point the most considerable and sufficient to explain and make clear Ancient History, and especially that of the Scriptures, and the Roman Classics.

It is sufficient to keep to the Dates here proposed, as being the most plain and the most followed; therefore shall not oppress your Memory with an Account of the Olympiads, tho' the Grecians, who make use of that, render them necessary for the fixing of Times.

And

And when I recommend thus the Order of Time, I do not pretend that you should scrupulously charge your Memory with all the Dates; much less that you should concern yourself with all the nice Disputes of the Chronologists, where, most an end, they differ but in a very few Years. — There is no question but that this contentious Chronology, which scrupulously is taken up about those small Matters, has its use; but that, which may perplex too much and render uneasy, is not so proper an Object of a young Mind, and is of little service to enlighten a great One. It is enough that the Times, where the Dates are important, have their fix'd Characters, appear most probable, as well as supported on sufficient Foundations; for, if it is not much the matter of History either to take from, or to add to, void Age, where there is nothing to give account of, the Concern should not be great, whether, in the Supputation of Years made since the Creation down to Abraham, we join with that of the LXX, which makes the World older, or with the Hebrew, which makes it younger.

ERRATA.

Page	Line	For	Read
13.	3.	herein	wherein.
ibid.	12.	Policy,	Polity.
14.	20.	Chausan,	Chusan.
20.	3.	Amri,	Omri.
23.	21.	be,	by.
33.	18.	saw, he,	saw when he,
ibid.	19.	when,	to be blasted out.
54.	—	Ezdras,	Ezra.
58.	23.	lustrious,	illustrious.
59.	1.	Charenea,	Chernea.
69.	16.	Ajdurbal,	Ajdural.
90.	28.	Veser,	Wefer.

These are such Errors as will be easily corrected, and, I hope, as easily excus'd in him, who could not attend the Press, which having been in the Second Part something more careful, I shall not make so ill a Complement to the Reader, as to think he expects any Apology for such small things as the mistaking, misplacing, or omission, of a comma, or so; yet must desire him p. 100. l. 17. for Sentences to read Sentence; and p. 117. l. 31. for East to read West. Some too, perhaps, may think that, in two Places, for the Word Passage I should have put Pass; but, besides that Passage was the Word us'd in King Charles the Second's Time, and that 'tis the same Word us'd by our Author in the Original, such as will consult Mr. Boyer's Dictionary, will find that the French Language owns not yet such a Word as Pass in this Sense; therefore I chose rather to use, with our Author, the Word Passage than Pass; or to go farther out of the Way for Deilee, tho' that may be the more modern Military Term. — There is too a small Misnomer, or rather Omission, of three Pages between 90 and 94. — But in that I shall not blame the Press.

One Word too (p. 114. 139.) may want explaining, which is the Word (Lute) from the Latin (Lucta); and this being very comprehensivoe, for which we have as yet no English Word, I took up with that of our Author,

thor, which tho' a Word well enough known in the French; yet, being but poorly explain'd by Mr. Boyer, and besides liable to be mistook for (Lute) a Musical Instrument; tho' in p. 114. fair Hints, to a Scholar, if not Explanations of it, are already given, I shall here chuse to add, that by (Lute) there (p. 114.) is meant that Athletic part of the Gymnic Exercises and Palæstra, which Theon Alexandrinus, Galenus, Hieron; Mercurialis and Gerh. Vossius so much condemn, as being vitiosa pars Gymnasticæ, the vicious, or faulty Part, &c.—Of this (the Lucta) see a full Account in my Prolegomena to Terence. Edit. 1729.

And then as to our Author, we may safely say that his Learning, Judgment, and Accuracy in History and Chronology are such as need neither Advocate, nor Apology. Not he, that was so much esteem'd in his own Days, and admir'd in these, must be superior to any Elogium that might now be offer'd; and, indeed, so great have been the Acknowledgments and Thanks, which the polite, the learned and judicious have already made, and continue to pay, to his Merit, that these his Introductions to, or Discourses concerning, Universal History, have, in the French, receiv'd the Encouragement of, at least, the Eleventh Edition.

Whenever he differs in Opinion from others, whether Antients, or Moderns, he takes care to apprise his Pupil wherein, and for what Reasons he doth it. Thou canst may be sure of, that, in these his Dissents from others, he has the great Archbishop Usher with him, whose Annals of the Old and New Testament, we are assured by the learned Dean Prideaux, are the exactest and most perfect Work of this kind; as also that his Judgment must be of the greatest Weight in such Matters.



AN INTRODUCTION

TO, Or a SHORT DISCOURSE

CONTAINING Universal History.

I. Epocha.
Adam, or
the Crea-
tion.

1. Age of
the World.

THE First Epocha will im-
mediately present you with
a most wonderful Sight, God
who created the Heavens
and the Earth by the Word
of his Power, and made
Man after his own Image. It is with *Moses*
Moses begins, *Moses* the most ancient of
Historians, the most sublime of Philo-
sophers, and the wisest of Legislators. *He*

Years before J. 400. He makes this the Foundation as well of his History, as of his Doctrine, and Laws. Years of the World. I.

Afterwards he shews us how all Men were shut up in one, and even his Wife to proceed from himself; then he comes to the Concord of Marriages, and the Society of Mankind established upon this Foundation; the Perfection and Power of Man, how much he bore of the Image of God in his whole Man; his Empire over all Creatures; his Innocency, together with his Felicity in the Garden of *Eden*, the Memory of which is conserv'd in the *Golden Age* of the Poets; the Divine Precept given to our first Parents; the Malice of the Tempting Spirit, and his Appearance under the Form of a Serpent; the Fall of *Adam* and *Eve*, most dismal to all their Posterity; the first Man justly punished in all his Children, and Mankind cursed by God; the first Promise of Redemption, and the future Victory of Man over the Devil, who had thus depraved him.

3875. The Earth began to fill, and Crimes increased. Gen. v. 3. *Cain*, the first-born of *Adam* and *Eve*, shewed to the early World the first Tragical Action; and Virtue began then to be persecuted by Vice. There appeared the contrary Tempers of the two Brothers; the Innocence of *Abel*, his Pastoral Life, and his acceptable Sacrifices, those of *Cain* rejected, his Avarice, Impiety, Parricide, and Envious Jealousie, the Parent of Murthers; the Punishment of that Crime; the Conscience of the Parricide disturbed with continual Fears; the first Town built by this wicked Man, who sought out for himself an *Asylum* against

to UNIVERSAL HISTORY.

3

Years before J. C. against the Hatred and Horrour of Man-kind; the Invention of Arts by his Children; the Tyranny of Passions, and the prodigious Malignity of Man's Heart always carried out to Evil; the Posterity of Seth faithful to God, notwithstanding this Depravation: Rious *Enoch* miraculously taken out of the World, that was not worthy to enjoy him; the distinction of the Children of God from the Children of Men, that is to say, of those who lived according to the Spirit, from them who lived after the Flesh; their Commixture; and the universal Corruption of the World; the Ruin of Men

3017.

resolved by a just Judgment from God, his Wrath declared to Sinners by his Servant *Noah*; their Impenitence, and their Obduracy at last punished by the Deluge; *Noah* and his Family preserved for the repairing of Mankind.

2468.

1536.

2348.

1656.

This is what fell out in 1656 Years. Such is the Beginning of History, in which is manifested the Allmightiness, Wisdom, and Goodness of God; the happy Innocence under his Protection; his Justice in revenging Crimes; and, at the same time, his Patience, and waiting to be gracious, in staying for the Conversion of Sinners; the Greatness and Dignity of Man in his first Institution; the *Genesis* of Mankind since it was corrupted; the Nature of Jealousy, and the secret Causes of Violence and Wars; that is to say, all the Foundations of Religion and Morality.

With Mankind *Noah* preserved the Arts, as well those which served for the Subsistence

Years of of Humane Life, and which Men knew *Years of*
from J. C. from their first being, as those they had *the World.*
 since invented. Those first Arts which

Men learn'd *at first*, and apparently from
 their Creator, are Agriculture, the Pa-
 storat Art, that of cloathing themselves,
 and it may be too that of Building, and
 making Lodgings for their Security. Thus

we see the beginning of these Arts in
 the East, in those Places from whence Man-
 kind is since scattered.

The Tradition of the Universal Deluge
 has gone through all the Earth. The Ark,
 in which Noah and his Family were preser-
 ved, hath been ever celebrated in the East,
 and chiefly in those Places where it staid
 after the Flood. There are divers other
 Circumstances of this most excellent Hi-
 story taken particular notice of in the An-
 nals and Traditions of the *antient* People:
 all the Particularities of Time, and every
 thing else concurring, as much as possibly
 can be expected in so remote and distant an
 Antiquity.

After the Flood is observable the short-
 ning of Man's Life, and a Change and Alte-
 ration of the way of living, and a new
 Nourishment substituted instead of the
 Fruits of the Earth; some Precepts given
 to Noah only *with voice*, the Confusion of
 Tongues at the Tower of Babel, the first
 Monument, and Mans Weakness, the Di-
 vision of Noah's three Sons, and the first
 Distribution of Lands.

II. Epochs
 Noah, or
 the Deluge.
 2. Age of
 the World.

2348.

2347.

2247.

1656.

1657.

1757.

The

Years be-
fore J. C.

The Memory of the three first Authors of Nations and People is preserved among Men. *Japhet*, who peopled the greatest part of the West, continues there in great Veneration, under the Name of *Japhet*. *Gham* and his Son *Canaan* have been no less known among the *Egyptians* and *Phonicians*; and the Memory of *Shem* has been always held sacred among the *Hebrews* who came from him.

Years of
the World.

A little after this first Division of Mankind, *Nimrod*, a fierce Man and Hunter, became from that his violent Temper the first of Conquerors, and form'd a Kingdom at *Babylon*, in the same place where the Tower

Gen. x. 9.
10, 18.

was begun, and had been carried up to a strange height, but yet it seems not up to that stature the Vanity of Man had intended and desired it. Round about it, and not long after, *Nineveh*, and some other ancient Kingdoms were settled. These were but small (being little more than single Cities and some small Dependances) in those first and early Times: Hence we find from the first accounts of *Egypt* four *Dynasties*, or *Principalities*, therein; that of *Thebes*, that of *Tine*, that of *Mempbis*, and that of *Tanis*, which was the chief of *Lower Egypt*. To much about this time may be referr'd the beginning of the *Laws* and *Polities* of the *Egyptians*; that of their *Pyramids*, which remain to this day; and that of the *Astronomical Observations* of as well those People, as of the *Chaldeans*. We may likewise bring up

1771;

to about this time, and no higher, the Observations, which the *Chaldeans* (who, or the *Egyptians*, were without dispute the first

Porphyr.
ap. Simp. l.
ii. de Carlo.

Years be-
fore J. C.

Observers of the Stars) gave, in *Babylon*, Years of
to *Callisthenes*, for the use of *Aristotle*. Years of
the World.

Every thing begins: There is no ancient History wherein there appears not, as well a long time after, as in these first times, some manifest *Vestigia* of the newness of the World. We see Laws were to be made and established, Manners to be amended, and Empires to be formed. Mankind coming out by degrees from Ignorance; Experience instructs them, and Arts are either invented, or perfected. As Men multiplied, the Land became populous, and Inhabitants came to live nearer to one another; afterwards, for want of more room, Mountains and Precipices were passed over; Rivers cross'd, and, at last, the Seas; thus Men made themselves new *Settlements*. The Earth, which in the Beginning was but a wild Forest, now took another Form; the grubb'd up Trees gave way to Fields, Pasturages, Hamlets, Boroughs, and, at length, to Cities. They began then to have the Art and Cunning of taking some kind of Beasts, of taming others, and bringing them up to Labour and Service. At first, they were used to engage and fight with wild Beasts. The first *Heroes* made themselves signal in these sort of Exercises. This gave occasion to the inventing of Arms, which afterwards Men turned one against another: Hence *Nimrod*, the first Warrior and first Conqueror, is call'd in Scripture a mighty Hunter. But Man's Wit stopt not here at the Art and Skill of managing *Beasts*, and of reducing *Metals* to his Use; he soon found out also how to bring up Plants, and to improve and ripen Fruits.

Gen. x. 9.

And

Years before J. C.

Years of the World

And as it was but natural, that Time should invent and find out a great many things, so likewise Time made several other things be forgot, at least to most Men. The first Arts, which *Noah* had preserved, and which are always kept up in some Countries, where ever there is a first Establishment of Mankind, *that is to say, in new Plantations*, these are lost proportionably, as they are distant from that Country. For either they must be learned over again with time, or else those, who had preserved them, must carry them over to those others. Wherefore we see all things to come from Lands that have been always inhabited, where the Grounds and Foundations of Arts remain in their Perfection, and there also is to be learned, every day, things very considerable. The Knowledge of God, and the Remembrance of the Creation was preserved there; but it did daily degenerate, and grow weaker and weaker. The ancient Traditions were either quite forgot, or, at least, obscure and dim: The Fables and Stories, that have succeeded them, retain'd only the gross Ideas of them: False Deities multiplied and became more numerous, and that gave occasion to the calling of *Abraham*.

III. Epocha.

The Call of Abraham.

3. Age of God, the World.

1921.

Four hundred twenty six Years after the Deluge, as every Body walked after their own ways, and never were mindful of that God, that made them, this great Creator, to hinder the Progress of so abominable a Wickedness, began to set apart to himself a chosen People. *Abraham* was elected to

2033.

Years be-
fore J. C.

Years of
the World.

be the Father of the Faithful: God called him into the Land of *Canaan*, where he resolved to establish his Worship, and to settle the Children of that blessed Patriarch, whom, he said, he would multiply as the Stars of Heaven, and as the Sand on the Sea-shore. To the Promise, that he made of giving this Land to his Posterity, he join'd another far more great and illustrious, and that was that mighty Blessing, which was to extend to all the people of the World in *Jesus Christ* coming forth from his Off-spring. This was that *Jesus Christ* whom *Abraham* honoured, in the Person of the great High-Priest *Melchisedeck*, unto whom in his returning from the slaughter of Kings, he gave the tenth of the Spoils, which he had got, and by whom he was blest. In the midst of these vast Riches, and of a Power commensurate to that of Kings, *Abraham* still kept to his old Ways and Customs, he ever led a plain, simple, and pastoral Life, which yet had its due Magnificence, and the Patriarch made it principally appear in his generous Hospitality to all People. Heaven at last was pleased to send him Guests; the Angels revealed to him the Counsels of God; he believed them, and appeared in all things full of Faith and Piety.

1356.

2148.

In his time *Inachus*, the most ancient of all Kings known by the *Grecians*, founded the Kingdom of *Argos*. After *Abraham*, *Isaac*, his Son, and *Jacob*, his Grandson, were the Imitators and Followers of his Faith and Simplicity in the same pastoral Life. God did also to them reiterate the same Promises.

Years 66-
 1759-
 1728-
 1717-
 1713-

misers he had made to *Abraham* their Father; and, as he had done him, he conducted them in all things. *Isaac* blessed *Jacob*, to the prejudice, as well as grief, of *Esau* the elder Brother; and, deceived in appearance, in effect and reality he executes the Counsels and Determinations of God. *Jacob*, whom God protected, was in all things to be preferred to *Esau*. An Angel, which whom he mysteriously sought, gave unto him the Name of *Israel*, from whence his Posterity were called *Israelites*. From his Loins came the Twelve Patriarchs, *Fathers* to the Twelve Tribes of the *Hebrew* People: among others *Levi*, from whom issued the Ministers of Sacred things; *Judah*, from whom came *CHRIST*, the King of Kings, and Lord of Lords; and *Joseph*, whom *Jacob* loved above all the rest of his Children. In him were made manifest some new Secrets of Providence: but above all things was seen the Innocence and Wisdom of young *Joseph*, who was always an utter Enemy to Wickedness and Vice, and careful to repress and hinder it in his Brethren; his Mysterious and Prophetick Dreams; his Brethren jealous, and this envious Jealousy twice the Cause of a Parricide; the selling of this their Great Brother; his Fidelity to his Master, and his most admirable Chastity; the dangerous Calamities it brought upon him; his Prison, and his Constancy; his Predictions; his miraculous Deliverance; that famous Interpretation of *Pharaoh's* Dreams; the Desert of so great a Man requited; his Genius elevated and fitted for his Place; and

2245-
 2276-
 2287-
 2289-

God's

Years be-
fore J. C

1706.

God's Protection, which made him to rule where-ever he was; his Foresight; his wise Counsels, and his absolute Power in the Kingdom of the *Lower Egypt*; and thus, by his means, the Safety of his Father *Jacob* and his Family. This Family, cherish- ed by God, was thus settled and establish- ed in that part of *Egypt* whereof *Tanis* was the Capital, and of which the Kings took the Name of *Pbaraob*. *Jacob* dies, and, a little before his Death, he delivers his most celebrated Prophecy, where discovering to his Sons, the Patriarchs, the State of their Posterity, he particularly points out to *Ju- dab* the time of the *Messiah's* coming into the World, who was to proceed from his Race. This Patriarch's Household became a very great People in a little time; and this prodigious increase and multiplying raised the *Egyptians* Jealousie: The *He- brews* are unjustly hated, and without any Pity persecuted: God raises up *Moses* their Deliverer, whom he preserved from the River *Nilus*, and made him fall into the Hands of *Pbaraob's* Daughter: She brought him up as her own Child, and instructed him in all the Wisdom of the *Egyptians*. At that time the People of *Egypt* settled themselves in several Places of *Greece*. The Colony, that *Cecrops* brought out of *Egypt*, founded twelve Cities, or rather Towns, of which he made the Kingdom of *Aibens*, and established, with the Laws of his Country, the Gods that were to be wor- shipped there. A little after happened the *Deucalion-Flood* in *Thessaly*, confounded by the

Marm. A
rund. seu
Era Att.Years of
the World.

2298.

2315.

2433.

2448.

the

to UNIVERSAL HISTORT. 11

Years: be- the Greeks with the Universal Deluge. Hel- Years of
fore J. C. leni, the Son of Deucalion, reigned in Pblie, a the World.
Country in Thessaly, and gave his Name to
Greece. The People, which before were called
Greeks, ever since have born the Name of
Helleneses, tho' the Latins have called them
by their old Name. Moreover, about this
time Cadmus, the Son of Agenor, transported
into Greece a Colony of Phœnicians, and
founded the City of Thebes, in Boetia. The
Syrian and Phœnician Gods came along
with him into Greece. In the mean while
1531. Moses grew up in years; and, about the For- 2473.
tieth of his Age, he despised the Riches of
the Court of Egypt, and, touched with the
Wickedness of his Brethren the Israelites,
to appease and moderate them, he ventured
his own Life. But these Men were so far
from receiving any Benefit by his Zeal and
Courage, that they exposed him to the Fu-
ry of Pharaoh, who was resolved on his
Ruin. Moses flies out of Egypt into Ara-
bia, to the Land of Midian, where his Vir-
tue, which was always ready to relieve the
oppressed, made him find a safe Retreat.
1491. This Great Man, without any hopes of de- 2513.
livering his People, or expectation of bet-
ter Times, had spent forty Years in keep-
ing the Flock of Jethro, his Father-in-Law;
when he saw in the Desert a burning Bush,
and heard the Voice of the God of his Fa-
thers, who sent him back into Egypt, to
bring forth his Brethren, the Children of Is-
rael, out of Captivity. There appeared the
Humility, Courage, and Miracles of that
Divine Legislator; the Hardness of Pha-
raoh's

Years before J. C. *Years of the World.*
 Noah's Heart, and the terrible Plagues which God sent upon him; the *Passover*, and the next day, the *Passing* over the *Red Sea*; *Pharaoh*, and the *Egyptians* drowned in those Waters, and the absolute Deliverance of the *Israelites*.

IV. Epocha.
 Moses, or
 the Written Law.

The Time of the Written Law now begins. It was given to *Moses*, Four hundred and thirty years after the Calling of *Abraham*, Eight hundred fifty six years after the *Flood*, and the same year that the *Hebrew* People came out of *Egypt*. This Date is very observable, because it is very useful for designating the whole Time that has elapsed ever since *Moses* unto *Jesus Christ*. All this Time is called the *Time of the Written Law*, to distinguish it from the precedent Time, which is called the *time of the Law of Nature*, wherein Men had only, for their Guide and Rule of Governance, Natural Reason, and the Traditions of their Ancestors. God then having freed his People from the Tyranny of the *Egyptians*, and brought them into the Land where he designed to be served and worshipped, before ever he established 'em there, he proposed to them the *Law*, according to which they were to live. He wrote with his own Hand upon two Tables of Stone, which he delivered to *Moses*, upon the top of *Mount Sinai*, the Foundation of this Law, that is, the *Decalogue*, or the Ten Commandments, which contain the first Principles how God is to be worshipped, and humane Society preserved. He dictated to the same *Moses* the other

2513.

to UNIVERSAL HISTORY. 13

Years be-
fore J. C.
Heb. ix. 9.
23.

Years of
the World.

other Precepts, by which he established the *Tabernacle*, the Figure of the future *Temple*, the *Ark*, herein God discovered himself to be present by his *Oracles*, and in which the *Tables of the Law* were kept; the *Advancement of Aaron*, the Brother of *Moses*, the *High-Priest*, the *Ceremonies* of their *Consecration*, and the *Form* of their mysterious *Habits*, the *Priests Functions*, those of the *Levites*, with the other *Observances of Religion*; and, what is most beautiful and decent, the *Rules of good Manners*, the *Policy and Government* of his chosen *People*, of whom he would be himself the *Legislator*. This is what is observable in the *Epocha* of the *Written Law*. Afterwards, we see the *Journey* continued in the *Wilderness*; the *Revolts*, the *Idolatries*, the *Punishments* and *Consolations* of the *People of God*, whom this *Almighty Legislator* reduced by these means by degrees: the *Anointing of Eleazar* the *High-Priest*, and the *Death* of his *Father Aaron*: the *Zeal* of *Phineas*, the *Son of Eleazar*, and the *Priesthood* secured to his *Posterity* by a particular *Promise*. During this time the *Egyptians* continue the *Establishment* of their *Colonies* in divers *Places*, chiefly in *Greece*, where *Danaus*, the *Egyptian*, was made *King of Argos*, and dispossest the ancient *Kings*, that came from *Imachus*. Towards the end of the *Israhelites* journeying in the *Wilderness*, we see the *Beginnings of Wars*, which are rendered successful through the *Prayers of Moses*. But he dies, and leaves to the *Israhelites* their whole

1452.

2552.

1451.

2553.

Years before J. C. whole History, which he had carefully digested from the beginning of the World *Years of the World.*
 even to the time of his Death. This History is continued by the command of *Josuah*, and his Successors. This afterwards was divided into several Books; and hence it is that we have the Book of *Josuah*, the Book of *Judges*, and the Four Books of *Kings*. The History, which *Moses* wrote, and in which all the Law was included, was also divided into Five Books, which are called the *Pentateuch*, and which are the Ground of Religion. After the Death of that Man of God, we read of the Wars of *Josuah*, the Conquest and Division of the *Holy Land*, and the Rebellions of the People punished and re-established at divers times. There are likewise the Victories of *Othniel*, the Son of *Kenaz*, the Brother of *Caleb*, who delivered them from the Tyranny of *Chausan-Rishibaim*, King of *Mesopotamia*; and, eighty Years after that, *Ehud*, the Son of *Gera*, did the same by stabbing *Eglon*, King of *Moab*. About this time *Pelops*, the *Phrygian*, and Son of *Tantalus*, reigned in *Peloponnesus*, and called that famous Country by his Name. *Bel*, the King of the *Chaldeans*, received from those People Divine Honours. The ungrateful, murmuring *Israelites* fall again into Servitude. *Jabin*, King of *Chanaan*, subjecteth them; but *Deborah*, the Prophetess, who judged the People, and *Baruc*, the Son of *Abinoam*, overcame *Sisera*, the General of that King's Army. Thirty years after this, *Gideon*, that mighty Man of Valour, even without fighting, pursues and overcomes the *Midianites*.

1445.

2559.

1405.

2599.

1325.

2679.

1322.

2682.

1305.

2699.

1285.

2719.

1245.

2759.

10 UNIVERSAL HISTORY. 15

Years before J. C. *Midianites.* *Abimelech*, his Son, usurped the Authority by the Murder of his Brethren, exercised it after a tyrannical Manner, and at last loseth it and his Life together. *Japhtha* makes his Victory bloody by a Sacrifice, that was not to be excused but by a secret Order and Dispensation from Heaven; concerning which it hath not pleased the Almighty to reveal any thing to us. In this Age there happen'd very remarkable things among the *Gentiles*. For, according to *Herodotus*, whose Account seems to be the most exact, about the time 514. years before *Rome*, or the time of *Deborah*, was *Ninus*, the Son of *Bel*, and the Foundation of the first Empire of the *Assyrians*. The Court was established at *Nineveh*, an ancient City, and then famous; but it was made more splendid and glorious by *Ninus*. Those, who ascribe 1300 Years to the first *Assyrians*, have their Foundation from the Ancientness of the City: and *Herodotus*, who allows them but 500, speaks only of the Empire's Duration since it's Beginning under *Ninus*, the Son of *Bel*, to extend itself into the Upper *Asia*. A little after, and in that Conqueror's Reign, we are to fix the Foundation, or the Rebuilding of the ancient City of *Tyre*, whose Navigation, and whose Colonies rendered it so considerable. Also, a little after *Abimelech's* Time, we meet with the memorable Combates of *Hercules*, the Son of *Amphytrion*; and those of *Theseus*, King of *Athens*, which latter made but one great City of the twelve Towns of *Cecrops*; and instituted a better Form of Government

Years of the World.

1236.
1187.

2768.
2817.

*Herod. l. 1.
r. 26.*

1267.
Gen. x. 11.

2737.

1252.

2752.

*Jos. xix.
20.
Joseph.
Ant. 8. 2.*

Years before J. C. Government among the *Atthenians*. During Years of the World. *Jephtha's* time, while *Semiramis*, Widow of *Ninus*, was enlarging the *Assyrian* Empire by her Victories, the famous City of *Troy*, which had been taken by *Hercules* and the *Greeks*, in the Reign of *Laomedon*, it's third King, was again utterly reduced and razed by the *Greeks*, and unhappy *Priam*, Son of that *Laomedon*, slain, after a Siege of ten years.

1184.

2820.

V. Epoch. This *Eposba* of the Ruin of *Troy*, which happened about the year 308. after the Departure out of *Egypt*, and 1164 years after the *Deluge*, is very considerable, as well be-

4. Age of the World. cause of the Importance of so great an Event, celebrated by two of the greatest Poets of

1184.

2820.

Greece and *Italy*; as because that to this Date every thing may be brought which was most remarkable in those called the *Fabulous*, or *Heroick*, Times; the *Fabulous*, by reason of the *Fables*, in which the Histories of those Times are wrapt; and *Heroick*, by reason of those, whom the Poets have called the *Sons* of the *Gods*, and *Heroes*. Their Lives were not far from this Overthrow; for in the time of *Laomedon*, Father of *Priam*, were all the *Heroes* of the *Golden Fleece*, *Jason*, *Hercules*, *Orpheus*, *Castor* and *Pollux*, and all others that are known to you; and in the time of *Priam* likewise, during the last Siege of *Troy*, there were *Achilles*, *Agamemnon*, *Menelaus*, *Ulysses*, *Hector*, *Sarpedon*, the Son of *Jupiter*, *Aeneas*, the Son of *Venus*, whom the *Romans* gloried in as their *Founder*: then lived also several

of
world.
Years be-
fore J. C.

ral others, from whom the most illustrious Families, and even whole Nations boast that they descend. This *Epocha* therefore is proper to recollect whatsoever the *Fabulous Times* had that was most certain and most eminent. But what is seen in the *Sacred History*, is, in all Points, most remarkable; the prodigious Strength of *Samson*, and likewise his marvellous Weakness; *Eli* the High-Priest, venerable by his Piety, and unhappy by the Guile of his Sons; *Samuel* an irreproachable Judge, and a Prophet chosen by God to anoint Kings; *Saul*, the first King of God's People, his Victories, his Presumption to sacrifice without the Priests; his Disobedience, weakly excus'd under the pretence of Religion; his Reprobation, his fatal Fall. About this time *Codrus*, King of *Athens*, gave up himself to Death for the safety of his People; and by his Death they got the Victory. His Sons, *Medon* and *Nileus*, dispute for the Kingdom. Upon this occasion the *Athenians* abolish all regal Power, and declare that *Jupiter* was their only King. They created Governors, or perpetual Presidents; but these were subject to render an account of their Administration. These Magistrates were call'd *Archontes*. *Medon*, the Son of *Codrus*, was the first who exercis'd this Magistracy; and it continu'd a long while in his Family. The *Athenians* extended their Colonies into that part of Lesser *Asia*, which was call'd *Ionja*. The *Eolick Colonies* were settled, much about the same time, and all the Lesser *Asia* was fill'd with Greek Towns.

Years of
the World.

1117.

2887.

1116.

2888.

1095.

2909.

Years be-
fore J. C.

1055.

After *Saul* came *David*, that admirable Shepherd, the Conqueror of the fierce *Goliath*, and of all the Enemies of the People of God; a great King, a great Conqueror, and a great Prophet, worthy to sing out the Praises and wonderful Works of his great Creator: in a word, a Man after God's own Heart, as he himself styles him, and who, by his Repentance, did even turn his Offences to the Glory of his Maker. To this pious Warriour succeeded his Son *Solomon*, wise, just, peaceful, whose Hands, undest'd with Blood, were accounted worthy to build the Temple of God.

Years of
the World

2949.

1034.

1014.

1000.

1000.

1012.

2970.

2990.

2992.

VI. Epo-
cha.Solomon,
or the Tem-
ple finish'd.5. Age of
the World.

This was about the year 3000. of the World, the year 488. after the Departure out of *Egypt*, and, to adjust the Times of Sacred History with those of the Profane, 180 Years after the taking of *Troy*, 250 Years before the Founding of *Rome*, and 1004 Years before *Jesus Christ*, when *Solomon* finish'd that stupendous Edifice. He celebrated the Dedication of it with an extraordinary Piety and Magnificence: And this famous Action was follow'd with several other Wonders of the Reign of *Solomon*, which ended in shameful Weaknesses. He gave up himself to the Love of Women, which debas'd his Mind, made his Heart grow wavering, so that, at last, his Piety degenerated into Idolatry. God, tho' justly provok'd, yet spares him for the sake of *David* his Servant; however he would not suffer his Ingratitude utterly to go unpunish'd: he divides his Kingdom, after his death,

1004.

1003.

3000.

3001.

Years be-
fore J. C.

Years of
the World.

975.

3029.

death, under his Son *Rehoboam*. The brutish Pride of that young Prince causes ten of his Tribes to be cut off from him, which *Rehoboam* separated from their God, and from their King. For fear, lest they should return to the Kings of *Judab*, he forbids them going to sacrifice at the Temple of *Jerusalem*, and he sets up his golden *Calves*, to which he ascribes the Name of the God of *Israel*, that so the Innovation might appear less strange. The same Reason made him retain the Law of *Moses*, which he interpreted according to his own Will and Pleasure: but almost all the Polity of it he caus'd to be observ'd, as well the Civil, as Religious; so that the *Pentateuch* remain'd still in Veneration among the separated Tribes.

Thus was the Kingdom of *Israel* set up against the Kingdom of *Judab*. In that of *Israel* Impiety and Idolatry reign'd and triumph'd. But Religion, tho' it was several times clouded in that of *Judab*, yet it was always preserv'd there. About this time the Kings of *Egypt* were very powerful. The four Kingdoms had been re-united under that of *Thebes*. It is believ'd that *Sesastris*, that famous Conqueror of the *Egyptians*, is that *Shishak*, King of *Egypt*, whom God made use of to chaistize the Impiety of *Rehoboam*. In the Reign of *Abijah*, the Son of *Rehoboam*, is observable, that great and mighty Victory, which the Piety of that Prince gain'd him over the *Schismatical* Tribes. His Son, *Asa*, whose Piety is commended in Scripture, is taken notice of there to be a Man, who, in his Sickness, relied

3033.

3087.

Years before J. C. more upon the humane Help of Medicines, Years of the Goodness and Power of God. the World.

924.

914.

In his time *Amri*, King of *Israel*, built *Samarita*, where he establish'd the Seat of his Kingdom.

3080.

3090.

899.

This time is follow'd with the admirable Reign of *Jehosaphat*, wherein flourish'd Piety, Justice, Navigation, and the Military Art. Whilst he appear'd in the Kingdom of *Judah* another *David*, *Abab* and his Wife *Jezabel*, who then reign'd in *Israel*, join'd to *Jeroboam's* Idolatry all the Impieties of the *Gentiles*. They perish'd both of

3105.

897.

892.

them miserably. God, who had born with their Idolatries, was resolv'd to revenge upon them the blood of *Naboth*, whom they had caus'd to be slain, because he had refus'd, as the Law of *Moses* requir'd, to sell them the Fee of his Paternal Inheritance. Their Sentence was pronounc'd by the Mouth of the Prophet *Elijah*. *Abab* was kill'd some time after, notwithstanding all his Circumspection to save himself. About this time we are to reckon the Foundation of *Carthage*, which *Dido*, who was come from *Tyre*, built in a Place, after the Example of *Tyre*, which was very convenient for Traffick, as it was likewise for becoming Mistress of the Sea. It is somewhat hard to assign the Time when it form'd it self into a Republick; but the mixing of the *Tyrians* and *Africans* made it become equally warlike and trafficking. The ancient Historians, who place its Origin before the Ruin of *Troy*, seem to fancy that *Dido* rather enlarg'd and fortify'd it, than that ever

3107.

3112.

she

the laid the Foundation of it. Affairs began
 to change Face in the Kingdom of *Judab*.
 888. *Athaliah*, the Daughter of *Abab* and *Jezebel*,
 carry'd Impiety along with her into the
 House of *Jehosaphat*. *Jeboram*, the Son of so
 pious a Prince, chose rather to imitate his
 Father-in-law, than his own Father. The
 885. Hand of God was upon him. His Reign was
 short, and his End dreadful. In the midst of
 Chastisements, God wrought unheard-of
 Prodigies, even in favour of the *Israelites*,
 whom he would now re-call to Repentance.
 They saw, without ever being converted, the
 Wonders of *Elijah* and *Elisha*, who prophesied
 during the Reign of *Abab*, and five of his
 Successors. At this time *Homer* flourish'd; as
 884. *Hesiod* had done thirty Years before. The
 ancient Manners and Customs, which they
 present to us, and those the *Vestigia*, which
 they have so well preserv'd with much Grandeur,
 of the ancient Simplicity do not a little
 help us in understanding the Antiquities, that
 are a great deal more remote, and the Divine
 Simplicity of the *Scripture*. There had
 been terrible Spectacles in the Kingdoms of
Judab and *Israel*. *Jezebel* having added to the
 Pride of painting her Face and of tying
 her Head, provoking and insolent language
 from the Window of a Tower, against, and
 to the Face of, *Jebu*, he commanded her
 to be thrown from thence, and fulfill'd the
 Word of the Lord, in causing his Horses
 to tread her under their Feet, and there
 the Dogs did eat her. He had kill'd *Jeboram*
 King of *Israel*, the Son of *Abab*:
 even all the House of *Abab* was destroy'd;
 and it wanted but a little of drawing that

Years before J. C. of the Kings of Judab into its own Ruin. For *Abazia*, King of Judab, and Son of *Foram* Years of the World.

and *Atbaliab*, was slain with his Brethren, as an Ally and Friend to the Children of *Abab*. As soon as this News was brought to *Jerusalem*, *Atbaliab* resolv'd to cut off all that remain'd of the Seed-Royal, and so reign and govern by the loss and butchery of her own.

2 Chron. xxii. 8, 9, 10. Only *Jeboash*, the Son of *Abaziab*, a Child that then hung at the Breast, was stole away from her Fury by *Jebosheba*, his Aunt. *Jebosheba*, the Sister of *Abaziab*, and Wife of *Jeboiada* the High-Priest, hid him in the House of the Lord, and sav'd that only precious Remainder of the House of *David*. *Atbaliab*,

who thought him dead with the rest, liv'd without fear. *Lycurgus* now drew up Laws for the *Lacedemonians*. He is rebuk'd for having made them all Martial, after the Example of *Minos*, whose Institutions he had follow'd; and for having but little provided for the Womens Modesty in their publick Exercises: He oblig'd all to a very laborious and temperate Life. Nothing was stirring in *Judab* against *Atbaliab*, and therefore she thought her self establish'd, during a six

Plato de Rep. l. 8. de Leg. l. 1. Arist. Polit. l. 2. c. 9. 878. years Reign: But God rais'd her up an Avenger in the holy Sanctuary of his Temple. When he was come to be seven years old, *Jeboiada* made him known to some of the Rulers over hundreds, with the Captains of the Guard and the Royal Army, whom he had carefully manag'd; and, being assisted with the Priests, he anointed the young King in the Temple. Easily were the People persuaded to acknowledge the Heir of

David,

Years be-
fore J. C.

Years of
the World.

840.

3164.

839.

3165.

825.

3179.

810.

3194.

David, and of *Jehosaphat*. At the noise whereof *Atbaliab* ran to dissipate the Conspiracy; but, being forc'd without the Ranges of the Temple, she there receiv'd the Reward of her Crimes. As long as *Jehoiada* liv'd, *Joash* reigneth well, keeping to the Law of *Moses*. After the Death of this holy Man of God, corrupted by the Flatteries of his Courtiers, he falls in with them to downright Idolatry. The High-Priest *Zacharias*, the Son of *Jehoiada*, was resolv'd to reprove him for it; but *Jehoash*, without ever being mindful of what he ow'd to his Father, caus'd him to be ston'd. But Vengeance follow'd close: for the next year *Jehoash*, being beaten by the *Syrians*, and fallen into contempt, was assassinated by his own Subjects; and *Amaziab* his Son, a better Man, was set upon the Throne. The Kingdom of *Israel*, wasted and depress'd by the Victories of the Kings of *Syria*, and by Civil Wars, re-assum'd its Strength under *Jeroboam II.* who was more pious than his Predecessors. *Hoziah*, otherwise call'd *Azariah*, the Son of *Amaziab*, also govern'd the Kingdom of *Judab* with no less Honour and Glory. This is that famous *Hoziah* that was smitten with Leprosie, and often reprov'd in Scripture, for having, towards his latter days, presum'd to take upon him the Priestly Office, and, against the Prohibition of the Law, had himself offer'd up Incense upon the Altar of Perfumes. He was to be set aside, tho' he was a King, according to the Law of *Moses*; and *Jotham* his Son, who was afterwards his

Years be- his Successor, did wisely govern the King- Years of
 fore J. C. dom. Under the Reign of *Hozaiab*, the the World.
 the holy prophets, the chief of whom at that
 time were *Hosea* and *Isaiab*, began to publish
 their Prophecies in Writing, and in particular
 Books; the Originals of which they depo-
 sited in the Temple, to serve as a Monu-
 ment to Posterity. The Lesser Prophecies
 which were given only *vivâ voce*, were, as
 was usual, registr'd in the Rolls of the
 Temple, with the History of the time. The
 776. Olympic Games, instituted by *Hercules*, and
 long discontinu'd, were re-establish'd and
 settled by *Iphitus*, King of *Elis*, and *Ly-
 curgus* of *Lacedemon*, and from that Re-esta-
 blishment came the *Olympiads*, by which
 the *Grecians* counted their Years. About
 this time ended that, which *Varro* calls the
Fabulous, because the profane Histories then
 were full of Confusion and Falsities; and the
Historical Times began, wherein the Affairs
 of the World were reported with more
 exactness and fidelity. The first *Olympiad* is
 mark'd out by the victory of *Corebus*. They
 were renew'd at the beginning of every
 fifti year. When, in the Assembly of all *Greece*,
 at *Pisa* first, and afterwards at *Elis*, those
 famous Games were celebrated, where the
 Conquerors were crown'd with incredible
 Applause. The Exercises likewise were in
 great Honour, and *Greece* every day became
 more strong, and more cultivated. *Italy* as
 yet was almost all over savage. The *Latin*
 Kings of *Aeneas's Race* reign'd at *Alba*. *Phul*
 was King of *Assyria*. 'Twas believ'd he was
 the Father of *Sardanapalus*, call'd according
 to

Years before J. C.

Years of the World.

771.

3233.

to the Eastern Custom *Sardan Pul*, that is to say, *Sardan* the Son of *Pbul*. 'Tis also thought, that this *Pbul*, or *Pul*, was that King of *Nineveh*, who join'd with his People in Repentance at the Preaching of *Jonas*. That Prince, invited by the Confusions of the Kingdom of *Israel*, went to invade it; but being come to an Agreement with *Menabem*, he establish'd him in the Throne, which he had usurp'd by Violence, and receiv'd by way of Acknowledgment, the Tribute of a thousand Talents. In the time of his Son *Sardanapalus*, was *Alcmaon*, the last perpetual Archon of the *Athenians*; that People, whose humour led insensibly to affect a popular Estate, lessen'd the Power of their Magistrates, and, in ten Years, wholly overthrew the *Archontick* Administration. The first in this Power so lessen'd was *Cbarops*. *Romulus* and *Remus*, sprung from the antient Kings of *Alba*, by their Mother *Ilia*, re-establish'd in the Kingdom of *Alba* their Grandfather *Numitor*, of which his brother *Amulius* had dispossest him; and presently after they founded *Rome*, whilst *Jotham* reign'd in *Judah*.

754.

That City, which was to be the Mistress of the World, was founded toward the end of the third Year of the sixth Olympiad, about 430 Years after the taking of *Troy*, from whence the *Romans* believ'd their Ancestors to be sprung, and 753 Years before *Jesus Christ*. *Romulus* being bred up hardily with Shepherds, and always engag'd in warlike Exercises, consecrated this

VII. Epocha.

Romulus, or *Rome* founded.

3250.

Years of Rome.

1.

Years before J. C. this City to the God of War, who, he Years of Rome.
 said, was his Father. About the time of
 Rome's Birth, thro' the effeminate Luxury
 of *Sardanapalus*, happen'd the Fall of the
 first Empire of the *Assyrians*. The *Medes*,
 a warlike People, animated by the Discour-
 ses of *Arbaces* their Governour, set an Ex-
 ample to all his Subjects of contemning and
 scorning him: All were up in a general re-
 volt against him, and at length he perish'd
 in his chief City; where he saw himself
 constrain'd to fling himself into the Fire
 with his Concubines, his Eunuchs, and his
 Riches. Out of the Ruins of this Empire,
 were seen to come three great Kingdoms:
Arbaces, or *Orbaces*, whom some call *Phar-
 naces*, freed the *Medes*, who, after a very long
Anarchy, had three most puissant Kings.
 Moreover, presently after *Sardanapalus* there
 appear'd a second Kingdom of the *Assyrians*,
 of which *Nineveh* was the chief City, the
 third was the Kingdom of *Babylon*. These two
 last Kingdoms are not unknown to *prophane*
 Authors, and are much celebrated in the
 sacred History. The second Kingdom of
Nineveh was founded by *Tiglath*, or *Tiglath-
 pileser*, to whom was also given the
 name of *Ninus* the younger. *Beladan* whom
 the Greeks call'd *Belasis*, establish'd the
 Kingdom of *Babylon*, who is known by the
 name of *Nabonassar*. From thence the *Ara*
 of *Nabonassar*, famous with *Ptolomy*, and
 the ancient Astronomers, who reckon'd their
 Years by the Reign of that Prince. It is fit
 to explain here the signification of this word
Ara,

Years be-
fore J. C.

Years of
Rome.

740.

14.

721.

33.

715.

39.

Æra, which is a number of Years began at a certain point of Time, which some extraordinary Accident makes remarkable. Wicked and sinful *Abaz*, King of *Judab*, oppress'd by *Rezin*, King of *Syria*, and by *Pekab*, the Son of *Remaliab*, King of *Israel*, instead of having recourse to God, who stirr'd him up those Enemies to punish him, call'd in *Tiglathpileser*, the first King of *Affyria*, or *Nineveh*, who brought the Kingdom of *Israel* to its last extremity; and utterly destroy'd that of *Syria*, and at the same time he ravag'd that of *Judab*, which had desir'd his Assistance. Thus the Kings of *Affyria* took the way to the Holy Land, and resolv'd upon the Conquest of it. They began with the Kingdom of *Israel*, which *Sbalmaneser*, the Son and Successor of *Tiglath-Pileser*, utterly destroy'd. *Hoshea*, King of *Israel* rely'd upon the succour of *Sabacôn*, otherwise call'd *Sua*, or *Soûs*, King of *Æthiopia*, who had invaded *Egypt*. But that mighty Conqueror could not get it out of the hands of *Sbalmaneser*. The ten Tribes, with whom the Worship of God was quite worn off, were transported to *Nineveh*, and, being dispers'd among the *Gentiles*, they so lost themselves there, that no farther tracing of them can be discover'd. There remain'd some of them, who were mix'd among the *Jews*, and made a small part of the Kingdom of *Judab*. At this time happen'd the Death of *Romulus*. He was always fighting, and always victorious; but in the midst of his Wars, he notwithstanding laid the Foundation of Religion and Laws. A long

Years be-
fore J. C.Years of
Rome.

714.

40.

710.

44.

698.

56.

687.

67.

677.

77

long Peace gave *Numa*, his Successor, a good opportunity to finish that Work. He form'd Religion, and qualify'd the wild and extravagant Manners of the *Romans*. In his time the Colonies, that came from *Corinth*, and several other Towns of *Greece*, founded *Syracuse*, in *Sicily*; also *Crotona*, *Tarentum*, and, perhaps, some other Towns in that part of *Italy*, to which the most antient Greek Colonies, which were spread over all the Country, had already given the name of *Great Greece*. In the mean time *Hezekiah*, the most pious, just, of all the Kings ever since *David*, reign'd in *Judab*. *Sennacherib*, the Son and Successor of *Sbalmaneser*, besieg'd him in *Jerusalem* with a vast and prodigious Army; which was in one night destroy'd by the Hand of an Angel, which went out and smote, in the Camp of the *Assyrians*, an hundred fourscore and five thousand. *Hezekiah*, being deliver'd in so wonderful a manner, serv'd God with all his People more faithfully than ever. But after that Prince's Death, under his Son *Manasseh*, the ungrateful forgot their God, and so disorders and calamities were multiply'd upon them. A popular State, or *Commonwealth*, was then form'd among the *Athenians*, and they began to elect annual *Archontes*, or Governors, the first of whom was *Creon*. Whilst Wickedness increas'd in the Kingdom of *Judab*, the Power of the Kings of *Assyria*, which were to be their avengers, grew daily stronger under *Esharhad-don*, the Son of *Sennacherib*. He re-united the Kingdom of *Babylon* to that of *Nineveh*, and equall'd

equal'd in Great Asia, the Power of the first Assyrians. In his Reign, the Cusbians, People of Assyria, since call'd Samaritans, were plac'd in the City of Samaria; instead of the Children of Israel. These join'd to that of Idolatry, the Worship of God, and obtain'd of Esarhaddon, an Israelitish Priest, who taught them the manner of the God of the Land, that is, to observe the Law of Moses. God, resolving not to have his Name utterly abolish'd in a Land that he had given to his People, lest there his Law, as an earnest and testimony. But their Priest gave them only the Books of Moses, which the revolted ten Tribes had retain'd, during the time of their Schism. The Scriptures compos'd by the Prophets, who sacrific'd in the Temple, were by them detest'd; and therefore the Samaritans have receiv'd no other than the Pentateuch, even down to this day.

Whilst Esarhaddon and the Assyrians so firmly were settling themselves in greater Asia, the Medes likewise began to be considerable; Dejoces, their first King, named Arpaxad in Scripture, founded the great City Ecbatana, and laid the Foundations of a great Empire. They had set him on the Throne, to reward his Virtues, and to put an end to the disorders, which Anarchy had caus'd among them. Conducted by so great a King, they supported themselves against their Neighbours, but they did not enlarge their Dominions. Rome daily grew, but it was weakly. Under Tullus Hostilius, the third King, and by the famous Battle between the

Horatii

Years of Rome.

77.
2 Kings xvii. 24.
1 Ejd. iv. 2.

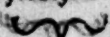
2 Kings xvii. 27.
28, &c.

Herod. l. 1. c. 27.

83.

677.

671.

Years be-
fore J.C.Years of
Rome.Year
fore

Horatii and the *Curiatii*, *Alba* was conquer'd
 and ruin'd: Its Citizens, incorporated in
 that victorious *Ville*, did mightily greaten and
 fortify it. *Romulus* was the first who took
 that way to make it more flourishing, when
 he receiv'd the *Sabins*, and other vanquish'd
 People; these forgot their Overthrow,
 and became most faithful and affectionate
 Subjects. *Rome* in extending its Conquests
 regulated its *Militia*, and it was under *Tul-
 lus Hostilius*, that it began to learn that noble
 Discipline, which made it to be at last the
 Mistress of the Universe. The Kingdom
 of *Egypt*, weaken'd by its long Divisions,
 was re-establish'd under *Psammeticus*. That
 Prince, who ow'd his Safety to the *Ionians*
 and *Carians*, establish'd them in *Egypt* then
 shut to Strangers. About this time the *E-
 gyptians* began to commerce with the *Greeks*,
 and since that time also the History of *E-
 gypt*, down to the mingling of pompous Fa-
 bles by the Artifice of the Priests, began, as
Herod. l. 2. *Herodotus* tells us, to have some Certainty.
 In the mean time the Kings of *Affyria* be-
 came more and more terrible to all the *East*.
Saosduchin, the Son of *Esfarbaddon*, call'd *Ne-
 bucbadonosor* in the Book of *Judith*, in battle
 array defeated *Arphaxad*, King of the *Medes*.
 Flush'd with this Success, he attempted to
 conquer all the *Land*. To compass this his
 Design he pass'd the *Euphrates*, and ravag'd
 all as far as *Judah*. The Jews had pro-
 vok'd God, and given themselves up to
 Idolatry, after the Example of *Manasseb*;
 but they had repented with that Prince, and
 God took them into his Protection. The
 Conquests

670.

84.

c. 95.

657.

97.

656.

98.

64
64

62

62

Years be-
fore J. C.

Years of
Rome.

643.

641.

626.

624.

Conquests of *Nebuchodonasor*, and *Holofernes*, his General, were upon a sudden stop'd by the hand of a Woman. *Dejoces*, although he was beaten by the *Assyrians*, left his Kingdom in a condition of growing greater under his Successors. Whilst *Phraortes*, his Son; and *Cyaxares*, the Son of *Phraortes*, subdu'd *Persia*, and push'd on their Conquests to lesser *Asia*, even to the borders of *Halys*, *Judab* indur'd the detestable Reign of *Amon*, the Son of *Manasseh*. Then *Josiah*, the Son of *Amon*, wise and prudent from his Childhood, endeavour'd to repair the Disorders, that were caus'd by the wickedness and impiety of his Predecessor-Kings. *Rome*, when *Ancus Martius* was King, brought some *Latines* under its subjection and government, and, continuing to make Citizens of her Enemies, she shut them up within her Walls. The *Veientes*, already weaken'd by *Romulus*, suffer'd new Losses. *Ancus* push'd on his Conquests as far as to the neighbouring Sea, and built the City of *Ostia*, at the Mouth of the River *Tyber*. About this time the Kingdom of *Babylon* was seiz'd on by *Nabopolassar*; that Traitor, whom *Cbinaladan*, otherwise call'd *Sarac*, had made General of his Armies against *Cyaxares*, King of the *Medes*, join'd himself with *Astyages*, the Son of *Cyaxares*; took *Cbinaladan* in *Nineveh*, destroy'd that great City, so long a time the Mistress of the *East*, and set himself upon the Throne of his Master. Under this ambitious Prince *Babylon* grew in Pride and Haughtiness. *Judab*, whose Impiety wax'd more and more, had every thing to fear. The pi-

ous

111.

113.

128.

102

87

130.

Years before J. C.	ous King Josiah, for some small time, by his great humility suspended the punishment, which his People had deserv'd; but the evil increas'd under his Childrens Reign. Nebuchadnessor or Nebuchadnezzar II. more terrible than his Father Nabopolassar, succeeded him. This Prince, bred up in Pride, and always engag'd in War, made prodigious Conquests both in the East and West; and Babylon threatn'd to bring all the Land into subjection and vassalage. His Menaces had soon their effect upon the People of God. Jerusalem was left wholly to this proud and mighty Conqueror, who took it three times. The first at the beginning of his Reign, and in the fourth year of the Reign of Joachin; from whence begins the 70 years of Babylon's Captivity, taken notice of by the Prophet Jeremiah; the second under Sennacherib, or Joachin, the Son of Joachin; and the last under Zedekiah, when the City was utterly destroy'd, the Temple burnt, and the King carry'd Captive to Babylon with Serajah the High Priest, and the best part of the people. The most eminent of these Captives were the Prophets Ezekiel and Daniel; with them also are reckon'd the Three Children, whom Nebuchadnezzar could not make to worship his Golden Image, nor consume by his Fiery Furnace. Greece was flourishing, and its Seven Wise Men made themselves illustrious. Some time before the last desolation of Jerusalem, Solon, one of the seven, prescrib'd Laws to the Athenians, and establish'd Liberty upon Justice: The Phocians of Ionia brought their first Colony to Marseilles.	Years of Rome.
610.	Nebuchadnessor or Nebuchadnezzar II. more terrible than his Father Nabopolassar, succeeded him. This Prince, bred up in Pride, and always engag'd in War, made prodigious Conquests both in the East and West; and Babylon threatn'd to bring all the Land into subjection and vassalage. His Menaces had soon their effect upon the People of God. Jerusalem was left wholly to this proud and mighty Conqueror, who took it three times. The first at the beginning of his Reign, and in the fourth year of the Reign of Joachin; from whence begins the 70 years of Babylon's Captivity, taken notice of by the Prophet Jeremiah; the second under Sennacherib, or Joachin, the Son of Joachin; and the last under Zedekiah, when the City was utterly destroy'd, the Temple burnt, and the King carry'd Captive to Babylon with Serajah the High Priest, and the best part of the people. The most eminent of these Captives were the Prophets Ezekiel and Daniel; with them also are reckon'd the Three Children, whom Nebuchadnezzar could not make to worship his Golden Image, nor consume by his Fiery Furnace. Greece was flourishing, and its Seven Wise Men made themselves illustrious. Some time before the last desolation of Jerusalem, Solon, one of the seven, prescrib'd Laws to the Athenians, and establish'd Liberty upon Justice: The Phocians of Ionia brought their first Colony to Marseilles.	144.
607.		147.
.711		140
.712		
Jer. xxv.	Jeremiah; the second under Sennacherib, or Joachin, the Son of Joachin; and the last under Zedekiah, when the City was utterly destroy'd, the Temple burnt, and the King carry'd Captive to Babylon with Serajah the High Priest, and the best part of the people. The most eminent of these Captives were the Prophets Ezekiel and Daniel; with them also are reckon'd the Three Children, whom Nebuchadnezzar could not make to worship his Golden Image, nor consume by his Fiery Furnace. Greece was flourishing, and its Seven Wise Men made themselves illustrious. Some time before the last desolation of Jerusalem, Solon, one of the seven, prescrib'd Laws to the Athenians, and establish'd Liberty upon Justice: The Phocians of Ionia brought their first Colony to Marseilles.	
11, 12.		
xxix. 10.		
599.		155.
598.		156.
594.		160.
578.		176.

Tarquin

- Years be- fore J. C.
Years of Rome.
566.
188.
562.
192.
560.
194.
559.
195.
558.
196.
557.
197.
556.
198.
555.
199.
554.
200.
553.
201.
552.
202.
551.
203.
550.
204.
549.
205.
548.
206.
547.
207.
546.
208.
545.
209.
544.
210.
543.
211.
542.
212.
541.
213.
540.
214.
539.
215.
538.
216.
537.
217.
536.
218.
535.
219.
534.
220.
533.
221.
532.
222.
531.
223.
530.
224.
529.
225.
528.
226.
527.
227.
526.
228.
525.
229.
524.
230.
523.
231.
522.
232.
521.
233.
520.
234.
519.
235.
518.
236.
517.
237.
516.
238.
515.
239.
514.
240.
513.
241.
512.
242.
511.
243.
510.
244.
509.
245.
508.
246.
507.
247.
506.
248.
505.
249.
504.
250.
503.
251.
502.
252.
501.
253.
500.
254.
499.
255.
498.
256.
497.
257.
496.
258.
495.
259.
494.
260.
493.
261.
492.
262.
491.
263.
490.
264.
489.
265.
488.
266.
487.
267.
486.
268.
485.
269.
484.
270.
483.
271.
482.
272.
481.
273.
480.
274.
479.
275.
478.
276.
477.
277.
476.
278.
475.
279.
474.
280.
473.
281.
472.
282.
471.
283.
470.
284.
469.
285.
468.
286.
467.
287.
466.
288.
465.
289.
464.
290.
463.
291.
462.
292.
461.
293.
460.
294.
459.
295.
458.
296.
457.
297.
456.
298.
455.
299.
454.
300.
453.
301.
452.
302.
451.
303.
450.
304.
449.
305.
448.
306.
447.
307.
446.
308.
445.
309.
444.
310.
443.
311.
442.
312.
441.
313.
440.
314.
439.
315.
438.
316.
437.
317.
436.
318.
435.
319.
434.
320.
433.
321.
432.
322.
431.
323.
430.
324.
429.
325.
428.
326.
427.
327.
426.
328.
425.
329.
424.
330.
423.
331.
422.
332.
421.
333.
420.
334.
419.
335.
418.
336.
417.
337.
416.
338.
415.
339.
414.
340.
413.
341.
412.
342.
411.
343.
410.
344.
409.
345.
408.
346.
407.
347.
406.
348.
405.
349.
404.
350.
403.
351.
402.
352.
401.
353.
400.
354.
399.
355.
398.
356.
397.
357.
396.
358.
395.
359.
394.
360.
393.
361.
392.
362.
391.
363.
390.
364.
389.
365.
388.
366.
387.
367.
386.
368.
385.
369.
384.
370.
383.
371.
382.
372.
381.
373.
380.
374.
379.
375.
378.
376.
377.
377.
376.
378.
375.
379.
374.
380.
373.
381.
372.
382.
371.
383.
370.
384.
369.
385.
368.
386.
367.
387.
366.
388.
365.
389.
364.
390.
363.
391.
362.
392.
361.
393.
360.
394.
359.
395.
358.
396.
357.
397.
356.
398.
355.
399.
354.
400.
353.
401.
352.
402.
351.
403.
350.
404.
349.
405.
348.
406.
347.
407.
346.
408.
345.
409.
344.
410.
343.
411.
342.
412.
341.
413.
340.
414.
339.
415.
338.
416.
337.
417.
336.
418.
335.
419.
334.
420.
333.
421.
332.
422.
331.
423.
330.
424.
329.
425.
328.
426.
327.
427.
326.
428.
325.
429.
324.
430.
323.
431.
322.
432.
321.
433.
320.
434.
319.
435.
318.
436.
-

Year of
for Jell.

Year of
Rome.

381

548.

543.

538.

537.

531

401

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

400

General of his Army, *Cyrus*, the Son of *Maddana*, his Sister, and of *Cambyses*, King of *Persia*, who was subject to the Empire of the *Medes*. The Reputation of *Cyrus*, which had been signaliz'd in divers Wars under *Astages*, his Grandfather, re-dall'd most of the eastern Kings under the Standard of *Cyaxares*. He took in his Capital City, *Casus*, King of *Lydia*, and posses'd himself of his vast Estate and Riches; he brought over the other Allies of the Kings of *Babylon*, and extended his Dominion not only over *Syria*, but his vast Empire in the lesser *Asia*. At last he marches against *Babylon*, takes it, and subjects it to *Cyaxares*, his Uncle, who being not satisfied with his Fidelity, changing his Exploits, gave him his only Daughter and Heiress in Marriage. In the Reign of *Cyaxares*, *Darius* (already bound up, under the pretence of Reins, with several Visions from *Bliss*, in which he saw pass before him, in such plain and manifest Figures, so many Kings and Empires, learn'd, by a Divine Revelation, those seventy famous Weeks, by which, the Time of *Jesus Christ*, and the Destiny of the *Jews* People are explain'd. It was the Weeks of Years, and contained 490 Years; and this way of Computation was ordinary and familiar among the *Jews*, who observed the seventh Year, as well as the seventh Day, with a religious Repose. Some time after this Vision, *Cyaxares* died, as well as *Cambyses*, the Father of *Cyrus*, and the great Man, who succeeded them, join'd into and rais'd the

381

206.

211.

216.

217.

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

381

the Kingdom of *Persia*, till then obscure, above that of the *Medes* so mightily greaten'd by its Conquests. Thus was he the quiet and peaceable Master of all the *East*, and founded the greatest Empire that ever was, at least till that of the *Romans*. But that which is most remarkable for the Continuance of our *Scriptures*, is, that this great Conqueror in the first Year of his Reign, gave his Decree for the re-establishing of the Temple of God in *Jerusalem*, and the *Jews* in *Judea*.

Here we ought a little to make a Stop, because in this most entangled Place of all the *Eastern* Chronology, by reason of the Difficulty in consulting the *Prophetic* History with the *Sacred*. No question but Your Highness hath already observ'd, that this Account, I have given you of *Cyrus*, is much different from what you have read of him in *Justin*; that he speaks nothing of the *Second* Kingdom of the *Assyrians*, nor of those famous Kings of *Assyria* and *Babylon*, so remarkable in the *Sacred* History; and, in short, this Relation of mine is far from agreeing with that which is reported by the Author of the *three first* Monarchies according to whom that of the *Assyrians*, ended in the Person of *Sardanapalus*; that of the *Medes* ended in *Astages*, the Grandfather of *Cyrus*, and this of the *Persians* began by *Cyrus*, and was destroy'd by *Alexander*. Your Highness may be pleas'd to add to *Justin*, *Diodorus*, with most of the

“ Greek and Latin Authors, whose Writ-
 “ ings are yet extant, who give you these
 “ Histories, after quite another manner
 “ than this I have follow’d.

Hieron. in
 Dan.

“ As to what belongs to Cyrus, the pro-
 “ phane Authors are in no Agreement
 “ among themselves about his History;
 “ but I thought it best to follow rather
 “ Xenophon, with St. Jerome, than Ctesias,
 “ a fabulous Author, whom most of the
 “ Grecians have copied, and written after,
 “ as Justin and the Latins have follow’d
 “ the Grecians; and I have prefer’d him
 “ even to Herodotus himself, tho’ he is a
 “ most excellent and judicious Reporter.
 “ And that which hath determin’d me to
 “ this Choice, is, that Xenophon’s History,
 “ the most probable and likely in itself,
 “ hath also this great Advantage, that it is
 “ the most conformable to the Scripture,
 “ which, by reason of its Antiquity, and
 “ the Relation of the Jewish Affairs to
 “ those of the eastern People, deserves
 “ to be esteem’d beyond all the Greek
 “ Histories, tho’ one did not know that it
 “ had been dictated by the Holy Spirit.

Plato in
 Tim.

“ As to the three first Monarchies,
 “ what most of the Greek Authors have
 “ written of them, seems very doubtful to
 “ the Sages of Greece. Plato, in general,
 “ shews us, under the Name of Egyptian
 “ Priests, that the Greeks were extremely

Arist. Po-
 lit. v. 10.

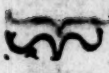
“ ignorant of Antiquities: and Aristotle
 “ hath rang’d among the fabulous Repor-
 “ ters, those that have written of the As-
 “ syrians.

“ The

The *Greeks* have written very negligently, and, because they had a Mind to please and divert by their Historical relating of their Antiquities, they have taken up Reports upon confused and dark *Memorandums*, and so satisfied themselves with putting them into an agreeable Order, without being at any great pains or care to search whether they were true, or not.

And certainly the way ; which was commonly taken, to rank the *three* first Monarchies, is most apparently *erroneous*. For after the Downfal of the Empire of *Assyria*, under *Sardanapalus*, next appear the *Medes*, and after them the *Persians* ; as if the *Medes* had been Successors to the mighty Power of the *Assyrians*, and the *Persians* had established themselves upon the Ruin of the *Medes*.

Whereas, on the contrary, it is most certain, that when *Arbaces* animated the *Medes* against *Sardanapalus*, he did only deliver them, and not subject the *Assyrian* Empire to them. *Hierodotus*, followed herein, by the most approved Chronologers, mentions nothing of their first King *Dejoces*, until fifty Years after their Revolt; and it is the more to be credited, because of the concurrent Testimony both of this great Historian and of *Xenophon*, (not to trouble you now with any others) that, during the Time that is allotted to the Empire of the *Medes*, there were in *Assyria* such mighty pow-



“*fast Kings, as all the East stood in awe*
“*of: and it was Cyrus that crush'd the*
“*Empire by his taking of Babylon.*
“*If therefore the Generality of the*
“*Greeks, and the Latins that have follow'd*
“*them, make no mention of those Baby-*
“*lonian Kings; if they have given no*
“*place to that great Kingdom among the*
“*first Monarchies, whose Continuance*
“*and After-Accidents they relate; in a*
“*Word, if we can scarce find any thing*
“*in all their Works of those famous Kings*
“*Tyghath-Pileser, Sbalmaneser, Sennache-*
“*rib, Nebuchadnezzar, and several others*
“*so renown'd in Scripture, and in the ea-*
“*stern Histories, we may then surely at-*
“*tribute it, either to the Ignorance of*
“*the Greeks, who were more eloquent in*
“*their Reports, than studious and indu-*
“*strious in their Searches, or else to the*
“*Loss we have had of what was more*
“*exact and faithful in their Histories.*”

Herod. l. 1.
c. 28, 47.

Ibid. l. 2
c. 91.

“*Indeed, Herodotus had promised a*
“*particular History of the Assyrians, which*
“*we have not, either by our sad Misfor-*
“*tune of its being lost, or of his not ha-*
“*ving had time to do it; and we cannot*
“*imagine, that ever so judicious an Hi-*
“*storian would have forgotten the Kings*
“*of the second Empire of the Assyrians,*
“*especially since we find even Sennacherib,*
“*who was one of them, mentioned in*
“*the Books, that we now have, of this*
“*great Author, as being King both of*
“*the Assyrians and Chaldeans.*”

Strabo,

Strabo, who liv'd in the Time of *Augustus*, reports what *Mezasthenes*, an ancient Author, near the Time of *Alexander*, had left in Writing concerning the mighty Conquests of *Nebuchadnezzar*, King of the *Chaldees*, whom he makes to run through *Europe*, enter into *Spain*, and extend his Arms as far as the Pillars of *Hercules*. *Aelian* calls *Tugamus* King of *Assyria*, that is to say, *Tugath*, or *Tigath*, which we find in the Holy Scriptures; and in *Ptolemy* we meet with an Enumeration of the Princes of great Empires, among whom there is a long Succession of the Kings of *Assyria*, who were unknown to the *Greeks*, and whom it is easy to reconcile to the Sacred History.

If I would bring in the Accounts of the *Syrian Annals*, *Berosus*, *Abdenn*, *Nicolas of Damascus*, I should be too tedious even for a long-winded Reader. *Josephus*, and *Eusebius of Caesarea*, have preserv'd the precious Fragments of all those Authors, and indeed of an infinite many more, which they had entire and perfect in those Times, whose Testimony is a Confirmation to us of what we read in the Holy Scripture concerning the Eastern Antiquities, and especially concerning the *Assyrian Histories*.

As to the Monarchy of the *Medes*, which has the second Preference among the great Empires, by most of the prophane Historians, as separated from the

Strabo,
lib. 15.

Aelian.
lib. 12.
Hist. An.
c. 21.

Joseph.
Antiq. l. 9.
c. ult. &
10. c. 11.
l. 1. cont.
Ap.
Euseb.
Præp. Ev.

“ Empire of *Persia*, certain it is, that the
 “ *Scripture* ever unites them both together,
 “ And your Highness sees, that, besides the
 “ *Authority* of the sacred Pages, the bare
 “ Order of Matters of Fact, shews us, that
 “ it is *that* we are still to look at.

“ The *Medes* before *Cyrus*, though they
 “ were very powerful and considerable,
 “ yet were much lessen’d by the Great-
 “ nels of the Kings of *Babylon*. But *Cyrus*
 “ having conquer’d their Kingdom by the
 “ collected Forces both of *Medes* and *Per-*
 “ *sians*, of which he afterwards became the
 “ Master, by a Legitimate Succession, as
 “ we have observ’d from *Zenophon*; it
 “ seems most probable, that the great
 “ Empire, of which he was the Founder,
 “ did, as it ought indeed, take from him
 “ the Name to both Nations, so that *that* of
 “ the *Medes* and *Persians* are but one and
 “ the same thing, tho’ the Glory of *Cyrus*
 “ made the Name of the *Persians* to be
 “ the more prevailing.

“ It may be also thought, that before
 “ the War of *Babylon*, the Kings of the
 “ *Medes* having extended their Conquests
 “ to the *Greek* Colonies in lesser *Asia*, were
 “ by that Means famous among the *Greeks*,
 “ who attributed the Empire of greater
 “ *Asia* to them, because they were ac-
 “ quainted with them only of all the Kings
 “ of the East. And yet the Kings of *Nine-*
 “ *veh* and *Babylon*, who were greater and
 “ more puissant, but more unknown to
 “ the *Greeks*, have been near quite for-
 “ gotten in those Books of those *Greek*
 “ Historians

Historians that are remaining to us; and all the Time from *Sardanapalus* down to *Cyrus*, has been given to the *Medes* only.

We need not therefore be in pain how to reconcile, as to this Point, the prophane to the sacred History. For, as to what respects the first Kingdom of the *Assyrians*, the Scripture speaks only *en passant*, or slightly, and neither mentions *Ninus*, who was the Founder of that Empire, nor, excepting *Pul*, any other of his Successors; because their History fell not in with that of the People of God. As for the second Kingdom of the *Assyrians*, most of the *Greeks* are either quite ignorant of them, or else, because they have not thoroughly known them as they ought, they have confounded them with the former.

When therefore shall be objected to us these of the *Greek* Authors, who, according to their own Caprice and Fancy, range the *three* first Monarchies, and make the *Medes* Successors to the ancient Empire of *Assyria*, without speaking a Word concerning what the Scripture seems to be so strong in; there is only this Answer to be made, that they were unacquainted with this part of the History; and they are no less contrary to the more curious, and best informed Authors of their own Nation, than they are to the Holy Scriptures.

And

" And that which in one Word answers
 " all the Difficulty, is, the *sacred* All
 " shory, being *newer* to the Times and
 " Places of the *Eastern Kingdoms*, and
 " writing moreover the History of a Peo-
 " ple, whose Affairs were so intermix'd
 " with those of *these* great Empires, tho'
 " they had no other Advantage besides
 " this, it were enough to put the *Graeks*
 " and *Latins* to silence. To *the* *end* of
 " But if, notwithstanding, the Obsta-
 " nce should go on still to maintain this
 " celebrated Order of the *three first Monar-*
 " *chies*, and that, to keep entirely to the
 " *Order* the *second Rank* which is ascrib'd
 " to them, any are wisely resolv'd to
 " make the Kings of *Babylon* subject to
 " them, in affirming still, that, after an
 " hundred Years Subjection, they at last
 " should deliver themselves by a Revolt;
 " yet in some manner it doth save the
 " Consistence of the *Hebrew History*, but
 " it doth very little agree with the *best*
 " *probable* *historians*, to whom the *Hebrew*
 " History is more favourable in that it ex-
 " amines the Empire of the *Assyrians*
 " than of the *Perians*. *And* to *the* *end*
 " There is yet remaining to be disco-
 " ver'd out of the Causes of the Obscu-
 " rity and Darkness of *these* ancient Hi-
 " stories. And this is, that as the *Assyrian*
 " Kings took up several Names, or, if
 " you please, several Titles, which in some
 " Length of Time, they assum'd as their
 " own Name, and which the People either
 " translated, or pronounc'd variously, ac-
 " cording

According to the several particular Idioms of each respective Language; those so ancient Histories, whereof there is left now but a very few good Memorials, are, in all Probability, become by this Means so very dark and imperfect. The Confusion of Names hath no doubt contributed very much both to that of their Affairs as well as Persons of them; and from hence proceeds our Trouble tightly to situate in the Greek History those Kings, who have had the Name of *Abasuerus*, as much unheard of to the Greeks, as it was well known to the eastern Countries.

Who would indeed believe that *Cyaxares* was the same Name as *Abasuerus*, made up of the Word *Ky*, that is to say, *son*, or *Lord*, and from the Word *Axare*, which manifestly returns to *Axuerus*, or *Assuerus*, and so *Abasuerus*? Three or Four Princes have gone under this Name, tho' they had others besides. If we do not know that *Nebuchadnezzar*, *Nebuchadrezzar*, and *Nebopolassar*, were only one and the same Name, or the Name of but one Person, it would be difficult for us to believe it; and yet the thing is most certain. *Sargon* is *Sennacherib*; *Ozias* is *Azarias*; *Sedechias* is *Matthanias*; *Joachas* is also called *Sellum*. *Asarbadon*, which is indifferently pronounced *Esarbaddon*; or *Asarbaddon*, is called *Asenepbar*, by those of *Cutba*: and by an odd bizar Way, of which we can find no Ground, or Origin, *Sardanapalus* is, by the Greeks, called *Tonos Concoleros*,

" *Concoloras*. We could present you with
 " a long List of eastern Persons, to whom
 " in Histories several different Names
 " have been given; but it is sufficient
 " in general to understand this Custom.
 " It is not unknown to the *Latins*, a-
 " mong whom Titles and Adoptions
 " have multiplied Names in so many
 " kinds. Thus the Title of *Augustus*, and
 " that of *Africanus*, became the Surnames
 " of *Cæsar Octavianus*, and the *Scipio's*;
 " and, in like manner, the *Nero's* have
 " been *Cæsars*. The thing is not to be
 " doubted, and a longer Discussion of a
 " Matter so apparently manifest, would be
 " needless to you.

" I will not now offer to trouble your
 " Highness any further with the knotty
 " Difficulties of Chronology, which are as
 " little necessary, as useful, for you. *This*
 " was of too great Importance not to be
 " cleared up in *this Place*; and after we
 " have said what we think is sufficient for
 " our Purpose, we will return to the Train
 " of our *Epocha's*.

" and the same Name, it would be difficult for
 " but one Person, it would be difficult for
 " us to believe it; and yet the thing is
 " most certain. *Sargon* is *Sennacherib*; *O-*
 " *sin* is *Assur*; *Sardanapalus* is *Muldominus*.
 " *Sardanapalus* is also called *Sardan-*
 " *apalus*, which is indifferently pronounced
 " *Sardanapalus*; or *Sardanapalus*, is called
 " *Sardanapalus*, by those of *Chaldea*; and by
 " an odd dextral Way, of which we can
 " find no Ground, or Origin, *Sardan-*
 " *apalus* is by the *Greeks*, called *Tarsus*.
 " *Concoloras*.

IT was then 238 Years after the Founda-
 tion of *Rome*, 536 Years before **JESUS**
CHRIST, after the 70 Years of *Baby-*
lon's Captivity, and the same Year that *Cy-*
rus founded the *Persian Empire*, that this
 Prince, elected by God, to be the Delive-
 rer of his *People*, and the Restorer of his
 Temple, set about this great Work. Forth-
 with after the Publication of his Decree,
 536. *Zerubabel*, accompanied with *Jesus* the Son
 of *Josedec*, the High-Priest, brought back
 the Captives, who rebuilt the Altar, and
 laid the Foundations of the second Temple.
 535. The *Samaritans* being jealous of their Glo-
 ry, were resolv'd to go Shares with them
 in this great Work, and under the Pre-
 tence of worshipping the God of *Israel*,
 tho' they join'd with it their own *Ido-*
latries; yet, they besought *Zerubabel* to
 give them leave to assist him in the Build-
 ing of that Temple. But the Children of
Judah, who detested their corrupted Wor-
 ship, rejected their Proposition. The pro-
 voked *Samaritans* therefore cross'd and per-
 plex'd their Design by all the Ways of Ar-
 tifice and Violence imaginable. About the
 same time, *Servius Tullius*, after he had ag-
 grandiz'd the City of *Rome*, was contriving
 how to reduce it to a *Commonwealth*.
 533. But, in the midst of those his Designs,
 he perish'd by the Counsels of his *Daugh-*
 ter, and the Command of *Tarquinius* the
 proud, his Son-in-law. This Tyrant thus
 seiz'd on the Kingdom, and, for a
 long Time, exercis'd all manner of Cru-
 elties

VIII. E.
pocha.

Cyrus, or
the Jews
re-establi-
shed.

6. Age of
the World.
Years of
Rome.

218.

219.

1. *Esd.* ix.
2, 3.

221.

<i>Years before J. C.</i> 525. 522. 521. <i>Herod. 1. 4. c. 759.</i> 1 <i>Esd. v. 6.</i> 513.	elies and Outrages. In the mean while the <i>Persian</i> Empire was growing up: besides those vast Provinces of the greater <i>Asia</i>, all the greater Continent of the lesser <i>Asia</i> became obedient to it. The <i>Syrians</i> and <i>Arabians</i> were subjected: and <i>Egypt</i>, which was so jealous of its own Laws, yet, receiv'd theirs. This Conquest was got by <i>Cambyses</i>, the Son of <i>Cyrus</i>. But that fierce Man did not long survive his Brother <i>Smerdis</i>, whom an ambiguous Dream caus'd privately to be put to death. The chief of the <i>Magi</i>, or chief <i>Smerdis</i>, ruled for some Time under the Name of <i>Smerdis</i>, the Brother of <i>Cambyses</i>: but this Cheat was soon discover'd. The seven principal Lords conspir'd against him, and one of them was set upon the Throne. This was <i>Darius</i>, the Son of <i>Hystaspes</i>, who in his Inscriptions stil'd himself the Best, and the Handsomest, of all Men. There are many remarkable Things that make us know him to be the <i>Ahasuerus</i> spoken of in the Book of <i>Esther</i>, tho' some there are of another Opinion. At the Beginning of his Reign, the Temple was finish'd, after several Interruptions occasion'd by the <i>Samaritans</i>. There was an irreconcilable Hatred between the two People, so that nothing was more opposite than <i>Jerusalem</i> and <i>Samlaria</i>. It was in the Time of <i>Darius</i>, when the Liberty of <i>Rome</i> and <i>Athens</i>, and the great Glory of <i>Greece</i> began. <i>Harmodius</i> and <i>Aristogiton</i>, <i>Athenians</i>, rescu'd their Country from <i>Hipparchus</i>, the Son of <i>Pisistratus</i>, and are kill'd by his Guards.	<i>Years of Rome.</i> 229. 232. 233. 241.
--	--	--

Hippias,

Years be-
fore J. C.

Years of
Rome.

510.

244.

509.

245.

507.

247.

Hippias, the Brother of Hipparchus, endeavour'd, but in vain, to support himself; he is repuls'd; and the Tyranny of the Pisistratus's is absolutely extinguish'd. The rescued Athenians erect Statues to their Deliverers, and re-establish the popular Senate. Hippias throws himself into the Arms of Darius, whom he already found dispos'd to attempt the Conquest of Greece; so that all his Hope was in his Protection. At the same time, when he was repuls'd, Rome also was deliver'd of her Tyrants. Tarquin, the Proud, by his violent Outrages had made himself odious. The Intemperance of Sextus, his Son, was the Complement of his Destruction. Lavinia, ravish'd, became her own Murderess; her Blood, together with the Harangues of Brutus, animated and inspir'd the Romans. The Kings were banish'd, and the Consular Power was establish'd; according to the Modest and Projection of Servius Tullius; but it was soon weaken'd by the Jealousies of the People. For, in the very first Consulate, P. Valerius, the Consul, memorable for his Victories, became suspected by his Citizens; so that, to please and satisfy them, he was oblig'd to establish the Law of Appeals to the People, from the Senate and Consuls in all Causes, wherein the punishing of a Citizen was concern'd. The expell'd Tarquin found Defenders; for the neighbouring Kings look'd upon their Banishment as an Injury done to all crown'd Heads in general, and Por-senna, King of the Clusans, a People of Etruria,

Years be- *Etruria*, took up Arms against *Rome*; Years of
 fore J. C. which, reduc'd to its last Extremity, Rome.
 and almost conquer'd and taken, receiv'd
 its Preservation from *Horatius Cocles*.
 The *Romans* did prodigious things to
 secure their dear belov'd *Liberty*, and *Se-
 vola*, a young Citizen, burnt off that Hand
 which had not reach'd *Porfenna*. *Clelia*, a
 young Lady, made that Prince astonish'd
 at her Courage and Bravery; and *Porfen-
 na* left *Rome* in Peace, and the *Tarquins* re-
 main'd now without any Hopes of Suc-
 500. cour. But *Hippias*, for whom *Darius* de- 254.
 clar'd, had better Hopes. All *Persia* was
 up in his Favour, and *Athens* had a great
 threatening Cloud of War hanging over it.
 493. Whilst that *Darius* was making his Prepa- 261.
 rations for it, *Rome*, which was so well for-
 tified against Strangers, had e'en like to
 have been destroy'd within itself: Jealousy
 began to re-inforce and take head again
 among the *Patricians* and the *People*; and
 the *Consulary* Power, altho' it had been
 already moderated by the Law of *P. Vale-
 rius*, did yet seem somewhat too great to
 that *People*, who were now grown very
 fearful of their *Liberty*; so that they re-
 treated to Mount *Aventine*; and the Coun-
 sels which were violent, were likewise un-
 successful: the *People* could not be reduc'd
 but by the peaceable Remonstrances of *Me-
 nenius Agrippa*; and the *Patricians* were forc'd
 to find out a sweetening kind of *Tempe-
 rament*, and to give to the *People* *Tribunes*,
 that might be able to defend them against
 the *Consuls*. The Law which establish'd
 this

Years be-
fore J. C.

Years of
Rome.

- this new sort of Magistracy, was called the
sacred Law, and hence was the Rise and
 Origin of the Tribunes of the People.
Darius had at last declar'd against *Greece*.
 His Son-in-law, *Mardomus*, after he had
 gone through *Asia*, thought to overthrow
 the *Greeks* with the Number of his Sol-
 diers; but *Miltiades* defeated that vast Ar-
 my, in the Plain of *Marathon*, with ten
 thousand *Athenians*. *Rome* grew victorious
 over all her Enemies round about, and
 seem'd to be apprehensive of none but
 those within her own Bowels. *Coriolanus*,
 a zealous Patrician, and the greatest of her
 Captains, notwithstanding all his Services,
 being banish'd, by the Popular Faction,
 conspir'd the Destruction of his Country;
 brought the *Volsi* against her, reduc'd her
 to the greatest Extremity, and could not
 be moderated, but by the Influence of his
 Mother. *Greece* did not long enjoy the
 Repose which the Battle of *Marathon* had
 given it; for, to revenge the Affront of
Persia, and *Darius*, *Xerxes*, his Son and
 Successor, and the Grandson of *Cyrus* by
 his Mother *Atossa*, invaded *Greece* with Ele-
 ven hundred thousand fighting Men, (some
 stick not to say Seventeen hundred thou-
 sand) not to reckon his Forces at Sea of
 Twelve hundred great Ships. But *Leonidas*,
 King of *Sparta*, detach'd with a small Body
 in which were Three hundred *Lacedaemonians*,
 slew of them 20,000, at the Straights of
Thermopylae, and fell with his own. By the
 Counsels of *Themistocles*, the *Athenian*, the
 Sea-forces of *Xerxes* were, the same Year,
 defeated

490.

264.

489.

265.

488.

266.

480.

274.

479.

275.

E

defeated

Years be-
fore J. C.Years of
Rome.

defeated and beaten, near *Salamina*. That Prince repass'd the *Hellefpont* in Fear; and a Year after, his Land-Army, which was commanded by *Mardonius*, was utterly hew'd to pieces near *Platea*, by *Pausanias* King of *Lacedæmonia*, and by *Aristides* the *Athenian*, surnamed the *Just*. The Battle began in the Morning; and by the Evening of that memorable Day, the *Grecians* also of *Ionia*, who had shook off the *Persian* Yoke, killed of them Thirty thousand in the Battle of *Mycala*, under the Conduct and Command of *Leotychides*. That General, to put Courage into his Soldiers, told them, That *Mardonius* was now overcome in *Greece*. The News prov'd true, either by a prodigious Effect of Fame, or rather by a happy Accident; and all the *Greeks* of the *Lesser Asia* were restor'd to their Liberty. This Nation every where got very considerable Advantages. A little before, the *Cartaginians*, then mighty powerful and great, were beaten in *Sicily*, where they were going to extend their Dominions at the Instance and Importunity of the *Persians*. However, notwithstanding all this bad Success, they would not leave off their new Designs upon an Island, which was so commodious to secure them the Empire of the Sea, which their Commonwealth greatly desired. *Greece* had it then, but she only regarded the East, and the *Persians*. *Pausanias* came to set free the Isle of *Cyprus* from their Yoke, but had fram'd the Project of enthralling his Country. Yet all his Designs were fruitless, tho' *Xerxes* promis'd

477.

476.

277.

278.

Years be-
fore J. C.

Years of
Rome.

promis'd him all things: the Traytor was betray'd by him whom most he lov'd, and his infamous Love cost him his Life.

474.

The same Year *Xerxes* was kill'd by *Artabanus*, his Captain of the Guards, whether that perfidious wretch design'd to possess the Throne of his Master, or that he fear'd the severities of a Prince, whose cruel Orders he had not so punctually executed. *Artaxerxes*, his Son, succeed- ed, and not long after receiv'd from *Themistocles* a Letter, who, being proscrib'd by his own Citizens, made him an offer of his Service against *Greece*. He

280.
*Arist. Po-
lit. v. 10.*

473.

very well understood what esteem he ought to have for so great and renowned a Captain, and therefore made a firm establishment of Friendship with him, maugre all the Jealousies of his Nobles. It

281.

467.

was this brave and magnanimous Prince that was the Protector of the Jewish People; and, in his twentieth Year, which is memorable by his glorious Deeds, he per- mitted *Nebemiah* to re-establish *Jerusalem*

287.
Esd. vii. 8.

454.

with her Walls. But this Decree of *Ar- taxerxes* did differ from that of *Cyrus*; for *Cyrus's* was only in respect to the Tem- ple, This of *Artaxerxes* was made for the whole City. From this Decree, foreseen by *Daniel*, and set down in his Prophecy, the Four hundred and ninety Years of his Weeks begin. This important Dare hath very solid foundations. The Banish- ment of *Themistocles* is plac'd in *Eusebius* his Chronology, as in the last Year of the

300.

2 Esdr. ii.

Years be-
fore J. C.

Years of
Rome.

Seventy sixth Olympiad, which comes back to the Two hundred and eightieth of Rome.

The other Chronologists put it a little lower: but the difference is very little, and the Circumstances of time do much assure the Date of *Eusebius*. They are likewise pretty agreeing with *Thucydides*, a most exact Historian; and that grave Author, almost a Contemporary, as well as a fellow Citizen, of *Themistocles*, makes him to write his Letter about the beginning of *Artaxerxes* his Reign. *Cornelius Nepos*, an Ancient and Judicious, as well as Elegant Author, will not have us question this Date, after the Authority of *Thucydides*: and it is so much a stronger Argument, because another, more ancient Author than *Thucydides* was, agrees with him. 'Tis *Charon of Lampsacus*, cited by *Plutarch*; and *Plutarch* adds himself, That the *Annals*, that is to say, those of *Persia*, concur with those two Authors. But however he does not follow them, tho' he gives us no reason for it; and those Historians who begin the Reign of *Artaxerxes* eight or nine years later, agree neither in time, nor are they of so great an Authority. Therefore, beyond all dispute, we ought to reckon the beginning of it toward the end of the seventy sixth Olympiad, and near the 280 year of Rome, and so the twentieth year of this Prince will come to be about the end of the eighty first Olympiad, and near the 300 year of Rome. Whereas those, who, to conciliate Authors, reject this, and make the

Thucyd.

1.

Cornel.
Nep. in
Themist.

Plut. in
Them.

Years be-
fore J. C.

Years of
Rome.

the beginning of *Artaxerxes* his Reign to fall out lower, are forc'd to conjecture, that his Father had at least associated him to the Kingdom when *Themistocles* wrote his Letter: but, which way soever it be, our account is secure. This Foundation being settled and granted, the rest of the Account is easie to be made, and the Consequence will render it plain and evident. After *Artaxerxes* had made his Decree, the *Jews* labour'd mightily to rebuild their City and the Walls thereof, as *Daniel* had prophesied. *Nebemias* managed and order'd the work with a great deal of Prudence and Courage, in defiance to all the oppositions of the *Samaritans*, *Arabians*, and the *Ammonites*. The People sat about the Work, and *Eliashib*, the High-Priest, encouraged them by his Example: In the mean while, the new Magistrates which were set over the People of *Rome*, increas'd the Divisions of that City; and *Rome*, begun under a Monarchy, did want those Laws which were necessary for the good Constitution of a Common-wealth. The Reputation of *Greece*, which had made herself more famous by her Government than by her Victories, excited the *Romans* to follow her Example; so that they sent Deputies to search into the Laws of *Greece*, and especially into those of *Athens*, which were more agreeable to the State of their Republick. According to this Model, ten absolute Magistrates, which they created, the next Year after, under the Name of

Dan. ix.
25.
Nebem. ii;
17, 18, 19.

452.

302.

451.

303.

Years be-
fore J. C.

450.

449.

2 Esdr.
xiii.
Deut.
xxiii. 3.

the *Decemviri*, digested and set down the Laws of the Twelve Tables, which are the Ground and Foundation of the Roman Law. The People, overjoy'd at the Equity wherewith they were made, suffer'd them to usurp the supreme Power, which they used with Tyranny enough. Then follow'd great Convulsions by the Intemperance of *Appius Claudius*, one of the *Decemviri*, and by the Murther of *Virginia*, whom her Father chose rather to slay with his own Hand, than abandon her to be a Sacrifice to the Passion and Lust of *Appius*. The Blood of this *Second Lucretia* awaken'd the Romans, so that the *Decemviri* were quite thrust out. But, whilst the Laws were framing under these ten Magistrates, *Esdra*, a Doctor of the Law, and *Nehemiah* the Governour of the Jewish People newly re-establish'd in *Judah*, were reforming the Abuses, and bringing in the Law of *Moses*, so that they began to be observ'd in the first place. One of the main points of their Reformation was to oblige all the People, and particularly the Priests, to leave their strange Wives, whom they had married contrary to the express Letter of the Law. *Esdra* put the Holy Books in order, and made a very exact review of them, and collected the Antient Memoires of the *Jews*, to compile out of them the two Books of *Paralipomena*, or *Chronicles*, to which he added the History of his own Time, which *Nehemiah* finish'd. Whilst *Esdra* and *Nehemiah* were making the last

Years of
Rome.

304.

305.

part

Years be-
fore J. C.Years of
Rome.

part of this great Work, *Herodotus*, whom the Prophane Authors call the Father of History itself, began to write. So that the last Authors of the Holy History met with the first Author of the Greek History; and when *this* began, *That* of the *Jews*, to take it only from *Abraham*, had already made up five Ages. *Herodotus* never thought to speak of the *Jews* in that History he hath left us; and the *Greeks* would not inform themselves of any, but such People, whom War, Commerce, or a great Fame had made very considerable. *Judah*, that with great difficulty began to raise itself from the Ashes of its Ruin, never in the least attracted their regards. And it was in this miserable and calamitous Time that the *Hebrew* Language ceased to be common. During the Captivity, and afterwards by the commerce that happen'd between them and the *Chaldeans*, the *Jews* learn'd the *Chaldee* Tongue, which very much border'd upon their own, and had almost the same Idiom and Genius. This reason induc'd them to change the ancient Figure of *Hebrew* Letters, and so they writ *Hebrew* in the *Chaldee* Characters which were most in use among them, and easier to be made. This alteration was almost insensible between the two Neighbouring Languages, whose Letters were of the same value, Power and Efficacy, only differing somewhat in their formation. From that time the Holy Scripture was only to be found among the *Jews* in the *Chaldee* Letters;

Years be-
fore J. C.Years of
Rome.

But the Samaritans still kept their old way of Writing. Their Posterity have preserv'd in the same Custom, even down to our days; and by that means have preserv'd the *Pentateuch*, which they call the *Samaritan*, in ancient Hebrew Characters, such as they found them in medals, and in all the Monuments of past Ages.

The Jews liv'd very peaceably and quietly under the Authority of *Artaxerxes*. That Prince being forc'd by *Cymon*, the Son of *Miltiades*, General of the *Athenians*, to make a shameful Peace, utterly despair'd of over-coming the *Greeks* by force, and so only thought of making his advantage by their Feuds and Divisions. There happen'd very great Convulsions between the *Athenians* and *Lacedemonians*. Those two People, jealous each of other, shared all *Greece*. *Pericles*, an *Athenian*, began the *Peloponnesian War*; during which *Themistocles*, *Thrasylbulus* and *Alcibiades*, *Athenians*, made themselves famous and considerable. *Brasylas* and *Mindarus*, *Lacedemonians*, dyed there in fighting for their Country. This War lasted seven and twenty years, and ended to the advantage of the *Lacedemonians*, who had brought on their side *Darius*, firmam'd the Bastard, the Son and Successor of *Artaxerxes*. *Lysander*, General of the *Lacedemonian Fleet*, took *Athens*, and chang'd it's Government. But *Persia* soon was sensible that it had made the *Lacedemonians* too powerful: they upheld the young *Cyrus* in his Revolt against *Artaxerxes*, his eldest

431.

323.

404.

350.

401.

353.

Years be-
fore J. C.

Years of
Rome.

eldest Brother, called *Mnemon* because of his great and admirable Memory, the Son and Successor of *Darius*. This young Person, being deliver'd, both from prison and death, by his Mother *Parysatis*, resolves upon Revenge, gains the Noblemen to him by his infinitely obliging Carriage, traverses *Asia* the less, and offers battle to the King his Brother, even in the heart of his Empire, wounds him with his own hand, and believing himself too soon a Conqueror, perish'd by his own rashness. The ten thousand *Greeks* that serv'd him, make that astonishing retreat, where, at last, commanded *Xenophon*, that great Philosopher, and great Captain, who hath written the *History* of it. The *Lacedemonians* continu'd their attacks upon the *Persian* Empire, which *Agésilas*, the King of *Sparta*, made to tremble in the lesser *Asia*; but the Divisions of *Greece* call'd him back into his own Country. About this time the City of the *Veji*, which almost equall'd the Glory of *Rome*, after a ten years Siege, was taken by the *Romans* under the Conduct of *Camillus*. His Generosity gain'd him yet another Conquest. The *Falisci*, whom he besieg'd, render'd themselves to him, being touch'd at what he had done, in sending them back their Children, whom a School-Master had deliver'd to him; but *Rome* would not conquer by Treacheries, nor take advantages from the perfidiousness of a Wretch, that turn'd the

396.

358.

394.

360.

Obedi-

Years be- Obedience of an innocent Age into such Years of
 fore J. C. an Abuse. A little after, the Gauls Se Rome.
 391. nomians came into Italy, and besieged
 390. Clusium, and the Romans lost against them
 the famous battle of Allia. Their City
 was taken and burnt. And, whilst they
 were defending themselves in the Capitol,
 their Affairs were re-establish'd by Camil-
 lus, whom they had banish'd. The Gauls
 Polyb. l. 1. continu'd seven months Masters of Rome,
 c. 6. l. 2. c. when, whether for Fear of Camillus, or call'd
 18, 22. away by other Affairs, they retreated, and
 371. with loss, yet not without carrying away
 their good Store of Spoil. The Roman
 Accounts will have it, that they were in-
 tirely routed and ruin'd. During the Com-
 motions of Greece, Epaminondas, a Theban,
 made himself signal by his Equity, Mode-
 ration and Temper, as much as by his Vi-
 ctories. It was observ'd he held this for a
 constant Rule, never to tell a Lie, so much
 as in jest. His Actions became dazzling and
 lustrous in the last years of Menemon, and
 359. in the first of Oebus. Under this so great
 a Captain the Thebans were victorious, and
 the Power of Lacedaemonia abated, and
 grew less. That of the Macedonian Kings
 began with Philip, the Father of Alexan-
 der the Great. And, notwithstanding all
 the Oppositions of Otthus, and Arses, his
 Son, Kings of Persia, and the greater
 Difficulties still which the Eloquence of
 Demosthenes, that mighty Defender of Li-
 338. berty, rais'd against him in Athens, this
 victorious Prince, for twenty Years toge-
 ther, kept all Greece in subjection, where
 the

363.

364.

383.

395.

416.

the Battle of *Charonea*, which he gain'd over the *Athenians*, and their Allies, gave him a more absolute Power. At this famous Field, whilst he was breaking the *Athenians*, he had the joy and happiness to see *Alexander* at eighteen years of Age rushing in upon the *Theban Troops*, and, among others, upon that, which they call'd the *Sacred Troop of Friends*, which they look'd on as *Invincible*. Thus, being Master of *Greece*, and supported by a Son of such great hopes, his Designs must needs be high, and he resolv'd on nothing less than the absolute Ruin of the *Persians*, against whom he got himself declared *Generalissimo*. But this was reserv'd for *Alexander*. For, in the midst of the Solemnities of a new Marriage, *Philip* was assassinated by *Pausanias*, a young Man of a good Family, to whom he had not done Justice. The Eunuch *Bagoas*, the same year, kill'd *Arses*, King of *Persia*, and caus'd *Darius*, the Son of *Arsames*, firnamed *Codomannus*, to succeed him in a Kingdom which he was worthy of for his Valour; besides that there is good Reason to believe that he was of the Royal Family. So that there were two courageous and magnanimous Kings began their Reigns together, *Darius*, the Son of *Arsames*, and *Alexander*, the Son of *Philip*. They look'd upon each other with Eyes of Jealousy, and they seem as born to dispute the Empire of the World betwixt them. But *Alexander* resolv'd to strengthen himself well, before he would engage with his Rival.

Years of
Rome.

417.

418.

Years be-
fore J. C.

335.

334.

333.

331.

330.

327.

324.

333.

Rival. He revenged the Death of his Father, reduc'd those rebellious People, that contemn'd his Youth; he overcame the *Greeks*, that vainly attempted to shake off their Yoke; and ruin'd *Thebes*, where he spar'd none but the House and descendant Issue of *Pindarus*, whose Odes were the Admiration of *Greece*. Mighty and Victorious, he marched, after these famous Exploits, at the Head of the *Greeks*, against *Darius*, whom he overthrew in three several Battels in Array, enters triumphantly into *Babylon* and *Susa*, destroys *Persepolis*, an ancient Seat and Palace of the Kings of *Persia*, pushes on his Conquests as far as the *Indies*, and at last returns to, and dies at, *Babylon*, being but Three and thirty Years of Age.

In his time *Manasses*, the Brother of *Jaddus* the High-Priest, rais'd Commotions among the *Jews*. He had married the Daughter of *Sanballat* the *Samaritan*, whom *Darius* had made a Nobleman of that Country. Rather than he would repudiate that beautiful Stranger, to which the Council of *Jerusalem*, and his Brother *Jaddus* would fain have oblig'd him, he embrac'd the Schism of the *Samaritans*. And several of the *Jews*, to shun the like Censures, join'd themselves to him. He was resolv'd at that time to build a Temple near *Samaria*; upon Mount *Gerizim*, which the *Samaritans* believ'd was blest, and so to make himself the High-Priest of it. His Father-in-Law, a most intimate Friend of *Darius*, assur'd him of this

Years
Rome

419.

420.

421.

423.

424.

427.

430.

421.

32

32

32

32

this Prince's Protection; and the Effect
 and Consequence was still more favour-
 able to him; for *Sanballat* deserted his
 Master, and brought his Troops over to
 the Victorious *Alexander*, at the Siege of
Tyre. Thus he obtain'd whatsoever he
 desir'd, the Temple of *Gerizim* was built,
 and the Ambition of *Manasses* was satisfi-
 ed. The *Jews*, in the mean time, being
 ever faithful to the *Persians*, refus'd to
 give *Alexander* the Succour he demanded
 of them. He went to *Jerusalem*, full of
 Resolution, to take his Revenge; but his
 Mind was alter'd when he beheld the High-
 Priest coming out to meet him, with the
 other Priests that offer'd Sacrifices, all
 cloath'd with their proper Vestments, and
 in Procession before the People in white.
 They shewed to him the Prophecies that
 foretold his Victories, out of *Daniel*. So
 that he granted to the *Jews* all their Re-
 quests, and they kept with him the same
 Fidelity as they had always done before to
 the Kings of *Persia*.

In the midst of these his Conquests,
Rome was engaged with her Neighbours
 the *Samnites*, and were extremely put to it
 to reduce them, notwithstanding the Va-
 lour and Conduct of *Papyrius Cursor*, the
 most famous of her Generals. After the
 Death of *Alexander*, his Empire was di-
 vided. *Perdiccas* *Ptolomee*, the Son of *La-
 gus*, *Antigonus*, *Seleucus*, *Lyfimarbus*, *Anti-
 pater*, and his Son *Cassander*, in a word,
 all his Captains, that were bred up in War
 under so great and mighty a Conqueror,
 design'd

Years of
 Rome.

422.

428.

429.

430.

430.

Years be-
fore J. C.

324.

318.

316.

311.

309.

323.

312.

d'signed to make themselves Masters of it, by their Arms: They sacrific'd to their Ambition all the Family of *Alexander*, his Brother, his Mother, his Wives, his Children, and even his Sisters; so that there was nothing to be seen but Fields of Blood, and dreadful Revolutions. In the midst of so many disorders, several of the People of lesser *Asia*, and thereabouts, freed themselves, and form'd the Kingdoms of *Pontus*, *Bithynia*, and *Pergamus*. The Goodness of the Country made them afterwards Rich and Powerful. *Armenia* likewise at the same time shook off the *Macedonian* Yoke, and became a very great Kingdom. The two *Mithridates's*, Father and Son, founded that of *Cappadocia*. But the two most puissant Monarchies that were then rais'd, were that of *Egypt*, founded by *Ptolomee*, the Son of *Lagus*, from whence came the *Lagides*; and that of *Asia* or *Syria*, founded by *Seleucus*, from whence proceeded the *Seleucides*. This latter compris'd, besides *Syria*, those vast and rich Provinces of higher *Asia*, which made up the *Persian* Empire: so all the *East* own'd *Greece*; and learned the Language of it. Nay, even *Greece* itself fell under oppression by the Captains of *Alexander*. And *Macedonia*, his antient Kingdom, which gave Laws, as well as Masters, to the *East*, was left a Prey to the first Comer. *Cassander's* Children drive each other out of that Kingdom. *Pyrrhus*, King of *Epirus*, who had possess'd one part of it, was driven

Years of
Rome.

430.

436.

438.

443.

445.

431.

442.

out

Years be-
fore J. C.
296.
294.
289.
286.
281.
280.
279.
278.
283.
182.

 Years of
Rome.
458.
460.
465.
468.
473.
474.
475.
476.
471.
Polyb. l. 2.
20.
472.

 out by *Demetrius Poliorcetes*, the Son of *Antigonus*, whom also he expell'd in his turn: This is he who was likewise once forc'd out by *Lysimachus*, and *Lysimachus* by *Seleucus*; which *Seleucus*, *Ptolomy Ceraunus*, traitor like kill'd, notwithstanding his Kindnesses to him, when driven out of *Egypt* by *Ptolomy* the first, his Father. That perfidious Man had no sooner invaded *Macedonia*, but he was attack'd by the *Gauls*, and slain in a Fight he had with them. For during the troubles in the *East*, they came into *Iesset Asia*, led on by their King *Brennus*, and settled themselves in *Gallo-Greece*, or *Galatia*, call'd so from their own Name; from hence they went to *Macedonia*, which they ravag'd, and made all *Greece* to tremble. But their Army was destroy'd in the sacrilegious Attempts on the Temple of *Delphi*. This Nation was active, and yet in every thing unfortunate. Some years before the business of *Delphi*, the *Gauls* of *Italy*, whose continual Wars, and frequent Victories had made them the Dread and Terrour of the *Romans*, being animated against them by the *Samnites*, the *Brutians*, and *Etrurians*, slew their Ambassadors. This Action quite sullied the Glory of the Victory they got over *L. Cæcilius*, the Prætor, whom with Thirteen thousand Men they cut in pieces. The *Romans*, inrag'd, march'd against them, under the Consul, *Dolobella*, defeated them; entred into their Territories, where they founded a Colony; beat them also a second time, subjecting one part of them, and forcing the other to sue for Peace.

After

Years be-
fore J. C.Years of
Rome.

After that the Gauls of the East had been driven out of Greece, Antigonus Gonatas, the Son of Demetrius Poliorcetes, who reign'd about twelve Years before in Greece; but very unquietly, now without any difficulty invades Macedonia. Pyrrhus was otherwise engag'd, for being forc'd out of that Kingdom, he was in good hopes to satisfy his Ambition with the Conquest of Italy, whither he was call'd by the Tarentines. Here he soon found that his Victories over the Romans would be his ruin. Pyrrhus's Elephants affrighted them; but the Consul Fabricius made the Romans soon see that Pyrrhus was not unconquerable. The King and the Consul seem'd to dispute the Glory of Generosity, rather than that of Arms: Pyrrhus rendered to the Consul all his Prisoners without a Ransom, saying, It became him to make War with the Sword, and not with Money; and Fabricius sent back to the King his treacherous Physician, who had offer'd to poison his Master for him. About this time, the Jewish Religion and Nation began to appear among the Greeks. Those People, being civilly treated by the Kings of Syria, liv'd in Tranquillity and Peace according to their Laws. Antiochus, the God, Grandson of Seleucus, sent them up and down into the lesser Asia, from whence they got themselves into Greece, and every where enjoy'd the same Rights, Privileges and Liberty, as the other Citizens. Ptolomee, the Son of Lagus, had already settled them in Egypt. Under his Son,

Joseph.
Ant. 12.

477.

s of
ne.

7.

4.

5.

6.

77.

Years be-
fore J. C.

Years of
Rome.

Son, *Ptolomce Philadelphus*, their Scrip-
tures were turned into *Greek*, and then
came out that excellent Version, called
the *Septuagint* Version. This was done by
those learned old Men, whom *Eleazar* the
High-Priest sent to the King, who had
desir'd them. Some would have had only
the five Books of *Moses* translated then for
the use of the *Jews* that were scatter'd all
over *Egypt* and *Greece*, and who had forgot
not only their own ancient Language,
which was the *Hebrew*, but also the *Chal-
dee*, which the Captivity had taught them.
And, during this Disperſion of the *Jews*,
their Temple was made famous over all
the Land, and all the Kings of the *East*
presented there their Offerings. The *West*
was intent on the War of *Rome* and *Pyrrhus*.
In ſhort, this King was defeated
by the Conſul *Curius*, ſo went back to *E-
pirus*. But he was not there long at quiet,
before he reſolv'd to make *Macedonia*
recompence him for the ill Succeſſes he
met with in *Italy*. *Antigonus Gonatus* was
block'd up in *Theſſalonica*, and forc'd
to leave to *Pyrrhus* all the reſt of the
Kingdom. But he took heart again;
and, when the reſtleſs and ambitious *Pyrrhus*
was making War upon the *Lacedemonians*,
and thoſe of *Argos*, the two ho-
ſtile Kings were brought into *Argos* at one
and the ſame time, by two contrary Ca-
bals, and at two ſeveral Gates. The
Action there was very ſharp, when a cer-
tain Mother, who ſaw her Son purſu'd
by

Jof. Ant.
l. 1.
c. 1. l. 12.
c. 2.

275.

479.

274.

480.

272.

482.

F

by

Years before J. C. by *Pyrrhus*, whom he had wounded, kill'd *Years of Rome.*
 that Prince with a Stone thrown from above. *Antigonus*, thus being rid of his Enemy, re-enters *Macedonia*, and, after some Changes and Revolutions, was at Peace. The Confederacy of the *Achaians* kept him from growing great. This was the last Rampier of the *Grecian Liberty*, and it was that which produced the last Heroes of it with *Aratus*, and *Philopæmen*. The *Tarentines*, whom *Pyrrhus* fed with hopes, called in the *Carthaginians*, after his Death. But that Succour did them very little good: for they were beaten with the *Brutians* and the *Samnites*, their Allies. These, after seventy and two Years continual Wars, were forc'd to submit to the *Roman Yoke*. *Tarentum* soon follow'd, and the Neighbouring People could not hold out, and so all the antient Inhabitants of *Italy* were brought in under the *Roman Power*. The *Gauls*, often beaten, durst not stir. And, after Four hundred and eighty Years of War, the *Romans* saw themselves Masters of *Italy*, and began to consider the Affairs abroad: They were not a little jealous of the *Carthaginians*, who were grown very powerful in their Neighbourhood, by the Conquests they had made in *Sicily*, from whence they were coming to fall upon them, and *Italy*, in the Relief of the *Tarentines*. The Republick of *Carthage* had two Sides of the *Mediterranean Sea*, besides that of *Africa*, which she almost entirely possess'd, and extended herself towards *Spain*, by the *Streights*.

Polyb. lib.
 1, 2. 1.

Years be-
fore J. C.

Years of
Rome.

264.

490.

260.

494.

259.

495.

256.

498.

255.

499.

Streights. Being thus Mistress of the Sea, and of Commerce, she had invaded the Isles of *Corfica* and *Sardinia*. *Sicity* could scarce defend itself, and *Italy* was too nearly threatned not to be under some Apprehension. From thence proceeded the *Punic Wars*, notwithstanding the Treaties, which were ill observ'd on both sides. This first taught the *Romans* to fight at Sea, and they were presently Masters of an Art, which before they knew little, or nothing, of; and the Consul *Duilius*, who was the first that gave Battle at Sea, gained it. *Regulus* got the like Reputation, when he landed in *Africa*, where he was forc'd, we are told, to fight with a Serpent, prodigious enough to employ an Army. But every thing yielded; and *Carthage*, reduced to her last Extremity, did just make shift to save herself by the Assistance and seasonable Relief of *Xantippus* the *Lacedemonian*. The Roman General is beaten, and taken, but his Prison renders him more great and illustrious than his Victories. For, being upon his Parole sent back to treat about the exchange of Prisoners, he told the Senate the Consequence of such conditions, would be all *Hopes* and *Grace* to them that would voluntarily surrender themselves; so dissuaded the Senate, and return'd to a most certain Death. Victory hung a long while in suspense between the two People; when two dreadful Shipwrecks had well nigh forc'd the *Romans* to yield up their new Empire of the Sea

Years be- fore J. C. 241. to the Carthaginians; but they repair'd their Fleet; and one single Battle decided the Business, under the Consul *Lucatius Catulus*, who concluded the War. Carthage was oblig'd to pay Tribute, and to quit, with Sicily, all the Isles, that were between Sicily and Italy. The Romans got that Island entirely, saving only what *Hieron*, King of *Syracusa*, their Ally, kept of it. The War thus ended, the Carthaginians had nothing to expect but Destruction from their own Army; Which, according to Custom, consisting of Strangers, revolted for their Pay; And almost all their Cities, weary of the Severity of their Government, joining those mutinous Troops, Carthage was closely besieged; and had utterly been lost, had it not been for *Hamilcar*, surnamed *Barcas*. They were indebted to him alone for the Victory, they got over the Rebels. But the Garrison of *Sardinia* revolted and open'd this Island to the Romans; which Isle tho' of great Importance, yet Carthage, for fear of a new War, was forc'd to give up, and also to inlarge her Tribute. Carthage then design'd to re-establish her Power and Empire in Spain. *Hamilcar* went into that Province with his Son *Hannibal* of but nine years of Age; and during the nine Years, in which he managed that War with as much Address as Valour, he made his Son a great Captain, and fix'd in him an implacable Hatred against the Romans. He falling there in a Battle, was succeeded by *Asdrubal*, his Kinsman,

Polyb. lib.
i. c. 62, 63.
lib. ii. c. 1.

Polyb. lib.
i. 79, 83,
88.

238.

230.

513.

516.

524.

Years before J. C. Kinsman, who commanded with great Prudence, and built New Carthage, which kept *Spain* under. The *Romans* were taken up in the War against *Teuta*, Queen of *Illyrium*, who exercis'd Piracy with an high Hand over all the Coast. Flush'd with the Spoil she made upon the *Greeks*, and those of *Epirus*, she despis'd the *Romans*, and slew their Ambassador: But she was soon reduc'd; and the *Romans* left her but a very small part of *Illyrium*, and took from her the Isle of *Corfinium*. They then made themselves to be respected in *Greece*, by a solemn Embassy, and this was the first time that their Power was acknowledged there. The great Successes of *Asdrubal* gave them great Umbrage; but the *Gauls* of *Italy* kept them from meddling with the Affairs of *Spain*. The *Gauls* had continu'd quiet forty five Years; and the Youth that had been bred up in that time, never thought of past Losses, but began again to menace *Rome*.

Years of Rome.

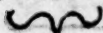
525.
526.

Polyb. lib. ii. 12, 22.

Id. eod. lib. 21.

530.

The *Romans*, that they might with security attack such turbulent Neighbours, made themselves sure of the *Carthaginians*. The Treaty was concluded with *Asdrubal*, who promis'd not to pass beyond the *Heber*. The War between the *Romans* and the *Gauls* went furiously on on both sides: the *Transalpines* join'd with the *Cisalpines*; and all were beaten. *Concolitanus*, one of the Kings of the *Gauls*, was taken in the fight: *Aneroestus*, another King, was his own Murderer: the Victorious *Romans* now pass the River *Po*, being resolv'd to

Years be-
fore J. C

220.

219.

218.

217.

216.

215.

212.

take from the *Gauls* all the Country adjacent to that River, of which for so many Ages they had been in possession: Victory was their attendant wheresoever they went: *Milan* was taken; and almost all the Country was brought into subjection. About that time *Asdrubal* died; and *Hannibal*, though not five and twenty years old, was put in his place. From that time War was foreseen. This new General openly set himself to subdue *Spain*, without any respect to *Terms*. *Rome* then hearken'd to the Complaints of *Saguntum*, her Ally; And the *Roman* Ambassadors went to *Carthage*. The re-establish'd *Carthaginians* were now no longer in a humour of yielding. *Sicily* ravish'd out of their Hands, *Sardinia* unjustly forc'd from them, and Tribute enhanc'd, lay heavy at their Hearts. So that the Faction, which was for abandoning *Hannibal*, prov'd very weak. That General design'd at all. By secret Emiffaries he was assur'd of the *Gauls* of *Italy*, who being no longer able to attempt any thing by their own Forces, were glad of this opportunity to relieve and revenge themselves. *Hannibal* traverses all the *Heber*, the *Pyrenees*, all *Gallia Transalpine*, the *Alpes*, and upon a sudden falls into *Italy*. Four lost Battles made it believ'd, that *Rome* was very near her Ruin. *Sicily* sides with the Conquerour. *Hieron*, King of *Syracuse*, declares himself against the *Romans*; almost all *Italy* abandons them; and the last Ressource of that Republick seem'd to give up itself in *Spain* with

Years of
Rome.

534.

535.

536.

537.

538.

539.

542.

to UNIVERSAL HISTORT. 71

Years be-
fore J. C.

Years of
Rome.

214.

212.

211.

210.

540.

542.

543.

544.

202.

250.

552.

504.

with the two *Scipia's* slain, and their Armies routed. Amidst these extremities, *Rome* was indebted for her Preservation to three great Men. The Constancy of *Fabius Maximus*, who, putting himself above Popular Rumours, made War by retreating, and, closely watching the Enemies motions, was a Rampier to his Country. *Marcellus*, who rais'd the Siege of *Nola*, and took *Syracuse*, and by those Actions put Courage and Vigour into the Soldiers. But *Rome*, which admir'd those two wonderful Persons thought they saw in the young *Scipio* something more surprizing. The astonishing Successes of his Counsels confirm'd the Opinion they had of him. At twenty four Years of Age he undertook to go into *Spain*, where his Father and Uncle had but newly been slain: He attack'd New *Carthage*, as if inspir'd, and soon becomes Master of *that* and the Field. All that saw him turn'd strait to the *Romans* side: The *Carthaginians* yield up *Spain*; he passes over into *Africa*, Kings become his Homagers: *Carthage* itself trembles in her turn, and sees her Arms defeated: Victorious *Hannibal*, after sixteen Years, is in vain call'd back, and cannot defend his Country: *Scipio* beats him, gives Laws unto it, and is honour'd with the Sirname of *Africanus*. The *Romans*, having conquer'd the *Gauls* and *Africans*, see themselves beyond further apprehension, thence become secure. About the middle of the first *Punick* War, *Theodorus* Governour of *Bactria* head-ed a thousand Cities against *Antiochus*, sir-

Years be-
fore J. C.

named the God, the Son of *Antiochus Soter*, King of Syria. Almost all the East follow'd this Example. The *Parthians* revolted under the Conduct of *Arfaces*, who was Chief of the House of the *Arfacidæ*, and Founder of an Empire, which, by degrees, extended itself into all the *Upper Asia*.

Years of
Rome.

The Kings of Syria, and those of Egypt, fleshed one against the other, meditated on nothing but mutual Ruin, either by Force, or Fraud. *Damascus*, and its Territory, which was call'd *Calo-Syria*, and which was a Confine to the two Kingdoms, was the Subject of their Wars; and the Affairs of *Asia* were absolutely distinct and separate from those of *Europe*.

During these Times, *Philosophy* flourish'd in *Greece*; the Sect of the *Italian Philosophers*, and that of the *Ioniques*, fill'd it with great Men, among whom there were mix'd several extravagant Persons, to whom *Greece* was too judicious to vouchsafe the Name of *Philosophers*. In the Time of *Cyrus* and *Cambyses*, *Pythagoras* began the *Ita-lick* Sect in the *Upper Greece*, all about *Naples*. And very near the same Time, *Thales*, the *Milesian*, form'd that of the *Ionique*. From thence proceeded those great Philosophers, *Heraclitus*, *Democritus*, *Empedocles*, *Parmenides*, *Anaxagoras*, who, a little before the *Peloponnesian* War, discover'd the World to be made by an eternal Spirit. *Socrates* in a short Time after reduc'd Philosophy to the Study of good *Manners*, and was the Father of *Moral Philosophy*; as was *Plato*, his Disciple, the chief

chief of the *Academy*; *Aristotle*, *Plato's* Disciple, and Master of *Alexander*, the Founder of the *Peripateticks*; under the Successors of *Alexander*, *Zeno*, surnamed *Citian*, from a Town in the Isle of *Cyprus*, where he was born, became the chief of the *Stoicks*; and *Epicurus* the *Athenian*, chief of those Philosophers that bear his Name; if we may count those Philosophers, who openly deny a *Providence*, and who, being ignorant what Duty was, defined Virtue by an indolent *Pleasure*. We may also reckon among the greatest Philosophers *Hippocrates*, the Father of *Physick*, who was eminently famous amongst others in those happy Times of *Greece*. The *Romans* had at the same Time another sort of Philosophy, which did not consist in Disputes, nor in Discourses, but in Frugality, in Poverty, in the Labours of a Country Life; and in those of War, wherein they made their own Glory, that of their Country, and of the Roman Name, to consist; which made them at last the Masters both of *Italy* and *Carthage*.

In the Year 552. from the Foundation of *Rome*, about 250 Years after the Foundation of the *Persian* Monarchy, and 202 Years before *Jesus Christ*, *Carthage* became subject to the *Romans*. *Hannibal* never ceased underhand to stir them up Enemies wheresoever he could: but he only ensnar'd all his old and new Friends in the ruin of their Country, and his own too. By the Victories of the Consul *Flaminius*, *Philip*, King of *Macedonia*, an Ally of the

Years of
Rome.

IX. Epo-
cha.
Scipio, or
Carthage,
conquer'd.
552.

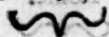
556.
558.

Carthagi-

202.

198.
196.

Years be-
fore J. C.



195.

193.

182.

176.

175.

Carthaginians, was overcome; the Kings of *Macedonia* brought to great straits; and *Greece* freed from their Yoke. The *Romans* attempted to destroy *Hannibal*, whom they found to be still fear'd. That great Captain, forc'd to save himself by flight from his Country, stirr'd up the *East* against them, so brought the *Roman Arms* into *Asia*. By his powerful Arguments and Perswasions, *Antiochus*, surnamed the Great, King of *Syria*, became jealous of their Forces, and made War with them; but, in the Conduct of it, he follow'd not the Counsels of *Hannibal*, who had engaged him in it. Beaten both by Sea and Land, he receiv'd such Laws as the Consul *Lucius Scipio*, the Brother of *Scipio Africanus*, impos'd upon him, by which he was shut up within Mount *Taurus*. *Hannibal* fled for refuge to *Prusias*, King of *Bythinia*, where, to escape the *Romans*, he poison'd himself. They are fear'd by all People, and will not suffer any other Power besides their own. Kings were obliged to give them their Children, as Hostages of their Faith. *Antiochus*, since call'd the Illustrious, or *Epiphanus*, the second Son of *Antiochus*, the great, King of *Syria*, continu'd a long while at *Rome* in that Quality: but, about the end of the Reign of *Seleucus Phileopater*, his elder Brother, he was restored; and the *Romans* would have in his room *Demetrius Soter*, the Kings Son, then about ten years of Age. *Seleucus* died; and *Antiochus* usurp'd the Kingdom over his Nephew, while the *Romans* were taken up in the Affairs of the *Macedonians*,

Years of
Rome.

559.

561.

572.

578.

579.

Years
fore J.

17

17

10

to UNIVERSAL HISTORY. 75

Years before J. C.

Years of Rome.

donians, where *Perseus* was troubling his Neighbours, and would no longer keep to those Conditions that had been impos'd upon King *Philip*, his Father.

173. Then began the Persecutions of God's People. *Antiochus*, the Mighty, reign'd like 581.

171. one inrag'd: All his Fury was bent against the Jews; he endeavour'd to destroy the Temple, the *Mosaick* Law, and indeed all the Nation. The *Roman* Power kept him 583:

168. from making himself Master of *Egypt*. They entred into a War with *Perseus*, who, more 586.

ready to attempt than to execute, lost his Allies by his Covetousness, and his Armies by his Baseness; And, conquer'd by the Consul *Paulus Æmilius*, he was forc'd to deliver up himself into his hands. *Gentius* King of *Illyria*, his Ally, being utterly routed in thirty days by the Prætor *Anicius*, had just then met with the same Fate. The Kingdom of *Macedonia*, which had continued for seven hundred Years, and for near two hundred of them had not only given Masters to *Greece*, but also to all the *East*, was now no more than a bare *Roman* Province. The outrageous Furies of *Antiochus* daily increas'd against the

167. Jews. Then appear'd the Resistance of *Mat-* 587.

166. *tathias* the High-Priest, of the Race of *Pbi-* 588.

neas, and an Imitator of his Zeal; his dying Orders for the Preservation of his People; the Victories of *Judas*, the *Maccabee*, his Son, notwithstanding the infinite number of

165. his Enemies; the Advance of the Family of 589.

164. the *Asmonæans*, or *Maccabees*; then were seen 590.

the new Dedication of the Temple, which the *Gentiles* had profaned; the Exelacy of *Ju-*
das,

Years be-
fore J. C.Years of
Rome.

das, and the Greatness of the Priesthood re-establish'd; the Death of *Antiochus* suitable to his Impiety and his Pride; his pretended Conversion during his last Sickness, and the Fierceness of Divine Vengeance upon that insolent King. His Son, *Antiochus Eupator*, tho' much under Age, succeeds him, under the Guardianship of *Lysias* his Governour. During this his Minority, *Demetrius Soter*, who was Hostage at *Rome*, thought he might have been able to re-establish himself; but he could not obtain to be sent back into his own Kingdom, the *Senate* chusing rather to have a *Minor* on that Throne. Under this *Antiochus Eupator*, the Persecution of the Jews, and the Victories of

163. *Judas the Maccabee*, continued. A Division was set afoot in *Syria*. *Demetrius* escapes from *Rome*, is acknowledg'd by the People, and the young *Antiochus* is slain with *Lysias* his Tutor. But the *Jews* are no better treated under *Demetrius*, than they were under his Predecessors: He takes the same Course; his Generals are beaten by *Judas*, the *Maccabee*; and the Hand and Arm of the proud *Nicanor* is hung up to *Him*, against whose Temple it had been so menacingly stretcht.

161. But a little after, *Judas*, overpower'd by Multitude, was kill'd as he was fighting with an astonishing Courage. His Brother *Jonathan* succeeded to his Charge, and supported his Reputation. When reduc'd to extremity, his Courage left him not. The *Romans* are not a little pleas'd with these opportunities of humbling the Kings of *Syria*, grant to the *Jews* their Protection; and the Alliance,

591.

592.

593.

of
ne.
2
Car's
be
ore J. C.
Years of
Rome.

Alliance, which *Judas* had sent to demand of them, was concluded; but without any Succour: Yet the Glory of the *Roman* Name was a considerable Support to the afflicted People. The Troubles of *Syria* daily grew greater and greater. *Alexander Balasus*, who boasted himself to be the Son of *Antiochus* the Illustrious, was set upon the Throne by *Antiochus's* Party. The Kings of *Egypt*, perpetual Enemies of *Syria*, interest themselves in those Divisions, to make their own Advantages. *Ptolomee Philometor* upheld *Balasus*. The War was bloody. *Demetrius Soter* was slain in it, and left none to revenge his Death but two very young Princes, *Demetrius Nicator*, and *Antiochus Sidetes*. So that the Usurper continu'd in Peace, and the King of *Egypt* gave him his Daughter *Cleopatra*. *Balasus*, elated and secure, plung'd himself into Debaucheries, and brought thereby upon himself the Scorn of his Subjects. About this time *Philometor* judg'd that famous Cause which the *Samaritans* had with the *Jews*. Those *Schismaticks*, ever opposite to God's peculiar People, did not fail to joyn with their Enemies; and, to please *Antiochus* the Illustrious, their Persecutor, they had consecrated their Temple of *Gerazim* to *Jupiter Hospitalis*. Notwithstanding this Profanation, these wicked Wretches desisted not from maintaining, some time after, at *Alexandria*, before *Ptolomeus Philometor*, that, this their Temple ought to be preferred to that of *Jerusalem*. The Parties disputed in the Presence of the King,

both

154.

150.

150.

157.

600.

604.

604.

2 Maccab.
vi. 2. Jos.
Ant. xii. 7.

597.

Years be-
fore J. C.

Joseph.
Ant. lib.
13. c. 6.
Ibid.

Years
Rome

both of them having engaged on their *Lives* to justify their Pretensions by the Terms of the Law of *Moses*. The *Jews* gain'd their Cause, and the *Samaritans* were accordingly punish'd with Death. The same King permitted *Onias*, of the Sacerdotal Race, to build in *Egypt* the Temple of *Heliopolis*, after the Model of that of *Jerusalem*: An Enterprize condemn'd by all the *Jewish* Council, and adjudg'd contrary to the Law. In the mean while *Carthage* began to stir again, being very uneasie under the hard Terms which *Sicilio Africanus* had impos'd upon her. The *Romans*, resolv'd on nothing less than her total Overthrow, enter into the third *Punick* War. The young *Demetrius Nicator* now of Age, was contriving how to re-establish himself upon the Throne of his Ancestors; the Softness and Effeminacy of the Usurper made him to hope every thing. At his Approach *Balasus* was troubled: his Father-in-Law, *Philometor*, declar'd against him, because *Balasus* would not let him take his Kingdom: The ambitious *Cleopatra*, his Queen, left him, and marry'd his Enemy; he was slain at last by the hand of one of his own Creatures, after the loss of a Battle. *Philometor* also died a few days after of the Wounds he receiv'd in it. Thus *Syria* was deliver'd of two Enemies. Two great Cities were seen to fall about the same time. *Carthage* was taken, and reduc'd to Ashes by *Scipio Emilianus*, who by that Victory confirm'd the Name of *Africanus* to his Posterity, and shew'd himself

148.

606.

146.

608.

Years be- himself the worthy Inheritor of the Great Years of
 Rome J. C. Scipio his Grandfather. *Corinth* had the Rome.
 same Destiny, and the Republique of
Achaia was destroy'd with it. The Con-
 sul *Mummius* raz'd that City, the most
 voluptuous, and the most beautiful of all
Greece. He transported to *Rome* their in-
 comparable Statues, without ever knowing
 the Value of them. The *Romans*, ignorant
 of the Arts of *Greece*, contented themselves
 with the knowledge of War, Polity, and
 Agriculture. During the Troubles of *Syria*
 the *Jews* fortify'd themselves: *Jonathan* saw
 himself sought after by both Parties, and
 Victorious *Nicator* treated him as a Bro-
 ther: He was quickly requited. For,
 144. in a Sedition, the *Jews* in a Body res- 610.
 cu'd him from the Hands of the Rebels.
 Then *Jonathan* was overwhelm'd with
 Honours; but, when the *King* found him-
 self secure, he took up also the Designs of
 his Ancestors, and the *Jews* were as bad
 treated as before. The Troubles of *Syria*
 began again: *Diodotus*, surnamed *Tryphon*,
 rais'd up a Son of *Balasus*, whom he call'd
 143. *Antiochus* the God, and made himself his 611.
 Tutor, during his Infancy. The Pride of
Demetrius had lost him his People; all *Syria*
 was as it were on Fire. *Jonathan* knew how
 to take Advantage of this Conjuncture,
 and renew'd the Alliance with the *Ro-*
mans. Every thing was prosperous to him;
 when *Tryphon*, by a breach of Promise,
 caus'd him to be slain with his Children. His
 Brother *Simon*, the most prudent and hap-
 py of the *Maccabees*, succeeded him; and
 the

Years be-
fore J. C.

the Romans favour'd him, as they had done his Predecessors. Tryphon was no less unfaithful to his Pupil Antiochus, than he had been to Jonathan. He caus'd that Child to be made away, by the means of the Physicians, under pretence of having him cut for the Stone, which he had nothing of; and so made himself Master of one part of the Kingdom. Simon join'd himself with Demetrius Nicator, the Legitimate King; and, after he had obtain'd of him the Freedom of his Country, he maintain'd and kept it by Arms against the Rebel Tryphon. The Syrians were driven out of the Cittadel which they kept in Jerusalem, and, a while after, out of all the Places of Judea. Then the Jews, being freed from the Yoke of the Gentiles by the Valour of Simon, yielded the Kingly Rights to him and to his Family; and Demetrius Nicator consented to that new Establishment. There began the new Kingdom of God's People, and the Principality of the Asmonians ever join'd to the Sovereign Priesthood. About this time the Parthian Empire extended itself over the Bactrians and Indians, by the Victories of Mithridates, the valiantest of all the Arsacidae. Whilst he was advancing towards Euphrates, Demetrius Nicator, invited by the People of that Country, which Mithridates had newly brought into Subjection, was in hopes of reducing to Obedience the Parthians, whom the Syrians had always treated as Rebels. He was happy in several Victories; but, in his return into Syria

142.

612.

141.

613.

Years
Rom
fore.

Years be-
fore J. C.

Years of
Rome.

140.

641.

139.

615.

135.

619.

Syria to give Tryphon Battle, he unluckily fell into a Snare, which one of *Mithridates* his Generals had laid for him; and so became a Prisoner to the *Partians*. Tryphon, who then thought himself safe by the Calamity of that Prince, found, of a sudden, that he was abandoned by his own People. They could no longer bear with his insulting Pride. During the Imprisonment of *Demetrius*, their legitimate King, they submitted themselves to his Wife *Cleopatra*, and to his Children; But however they were oblig'd to look out for one that might be a Guardian and Defender to those Princes, being yet but young and under Age. That Care did naturally belong to *Antiochus Sidetes*, the Brother of *Demetrius*: *Cleopatra* made him to be own'd throughout all the Kingdom: she also went further: *Pbraates*, the Brother and Successor of *Mithridates*, treated *Nicator* as a King, and gave him his Daughter *Rodoguna* in Marriage. *Cleopatra*, in hatred to this Rival, married *Antiochus Sidetes*, and was resolv'd to reign, tho' by all the Crimes imaginable. The new King set upon Tryphon: *Simon* join'd with him in that Assault, and the Tyrant, being in all places subdu'd, met with that Fate, in his End, which he justly deserv'd. *Antiochus*, now Master of the Kingdom, soon forgot the Service that *Simon* had done him in that War, and caus'd him to be kill'd. Whilst *Antiochus* was collecting, against the *Jews*, all the Forces of Syria, *Johannes Hyrcanus*, the Son of *Simon*,
G succeeded

*Years be-
fore J. C.* succeeded to the Pontificate of his Fa- *Years of
Rome.*
 ther: He sustain'd the Siege in *Jerusalem*
 with a great deal of Valour. Then the
 War, which *Antiochus* was designing a-
 gainst the *Parthians*, made him agree with
 the *Jews* upon very easy Terms. About
 the same time that this *Peace* was conclu-
 ding, the *Romans*, grown mighty rich, met
 with Enemies, that were not a little to be
 fear'd, in the vast Multitude of their Slaves.
Eunus, a Slave, got them to make their
 first Insurrection in *Sicily*; and, to reduce
 133. them, no less than the whole Power of *Rome* was employ'd. 621.
 A while after, the
 Succession of *Attalus*, King of *Pergamus*,
 who by his last Will made the *Roman*
 People his Heir, put the City into an
 unhappy Division. The Troubles of the
Gracchi began. The Seditious Tribune-
 ship of *Tiberius Gracchus*, one of the pri-
 mier Citizens of *Rome*, became his De-
 struction: The Senate kill'd him, by the
 hand of *Scipio Nasica*. *Scipio Æmilianus* re-
 establish'd the Military Discipline, and
 that great Man, who had destroy'd *Car-
thage*, ruin'd *Numantia* in *Spain*, the second
 132. Terror of the *Romans*. The *Parthians* 622.
 found themselves weak against *Sidetes*:
 His Troops, tho' corrupted with Luxury,
 and riotous, yet had most surprizing Suc-
 cesses. *Jobannes Hyrcanus*, who had at-
 tended him with his *Jews* in that War,
 made there his Valour signally famous, and
 the *Jewish* Religion to be had in regard.
Jour de Then *Pbraates* saw his Empire reduc'd to
Repose. its ancient Bounds: But yet he was so far
 from

to UNIVERSAL HISTORT.

83

Years before
J. C.

Years of
Rome.

120

120

120

130.

624.

from despairing at these disastrous Cir-
cumstances, that he verily believ'd his
Prisoner would be a means to set them
right again, and enable him to invade
Syria. Demetrius had been several times
released, and as often retain'd, according
to the Ascendant of his Father-in-Law's
Hopes and Fears. At last a happy Mo-
ment, wherein Phraates found no other
Resource than in the Diversion which he
resolv'd to make in Syria by his means,
set him at absolute Liberty. At this Crisis
there was a new turn of Affairs. Sidetes,
who could no longer keep up his vast
Expences, but by Rapines as insupporta-
ble, was on a sudden overwhelm'd by a
general Rising of his People, and fell with
that Army which he had found so oft
victorious. In vain now did Phraates seek
to overtake Demetrius, that time was past,
and the Prince was got into his Kingdom.
His Wife Cleopatra, who was resolv'd to
reign, did soon return to him, and Ro-
mans was as soon forgot. Hyrcanus made
use of his time: He took Sichem from the
Samaritans, and utterly destroy'd the Tem-
ple of Gezazim, two hundred Years after
it had been built by Sanballat. Its Ruin
hindred not the Samaritans from continu-
ing their Worship upon that Mountain,
and the two People remain'd irreconcil-
able. The Year after, all Idumea, uni-
ted by the Victories of Hyrcanus to the
Kingdom of Judaea, receiv'd Moses's Law
with Circumcision. The Romans continu'd
their Protection to Hyrcanus, and caus'd a

625.

Years be-
fore J.C.

128.

Surrender of the Towns to him, which the Syrians had dispossest him of. The Pride

Years of
Rome.

626.

125.

124.

121.

109.

104.

103.

125.

and the Violences of *Demetrius Nicator* left not *Syria* long in Repose. The People revolted; and to keep up their Revolt, the Enemy, *Egypt*, gave them a King. It was *Alexander Zebina*, the Son of *Balasus*. *Demetrius* was beaten, and *Cleopatra*, who thought to reign more absolutely under her Children, than under her Husband, caus'd him to be taken out of the way: And for the same Reasons she gave no better Treatment to her eldest Son *Seleucus*. Her second Son *Antiochus*, call'd *Grypus*, had defeated the Rebels, and was return'd victorious: *Cleopatra* in the Complement of a tender concern for his Health, when not, presented to him a poison'd Cup which he, being advertis'd of it, made her to drink. At her Death she left an eternal Seed of Divisions among her Children, which she had had by the two Brothers *Demetrius Nicator*, and *Antiochus Sidetes*. *Syria*, thus in Convulsions, was not long in a Condition to trouble the *Jews*. *Johannes Hyrcanus* took *Samaria*, tho' he could not convert the *Samaritans*. Five Years after, he died: *Judea* continu'd quiet under his two Children *Aristobulus* and *Alexander Jannæus*; who both reign'd, one after the other, without any Disturbance from the Kings of *Syria*. The *Romans* left that rich Kingdom to waste and consume by itself, and were content with enlarging themselves to the *West*. During the Wars of *Demetrius Nicator*, and of *Zebina*,

629.

630.

633.

645.

650.

651.

629.

Years be-
fore J. C.

Years of
Rome.

124.

630.

123.

631.

121.

633.

bins, they began to extend themselves beyond the *Alpes*; and *Sextius*, having conquer'd the *Gauls*, call'd *Salii*, establish'd in the Town of *Aix* a Colony, which bears his Name to this day, *Aquæ Sextiæ*. The *Gauls* defended themselves but ill. *Fabius* subdu'd the *Allobroges*, and all the Neighbouring People: And the same Year that *Grypus* made his Mother to drink the Poison which she had prepared for him, *Gallia Narbonensis* was reduc'd to a Province, and receiv'd the Name of the *Roman Province*.

Thus the *Roman Empire* was greaten'd and by little and little possess'd itself of the known World; yet the Face of the Commonwealth did not look so fair and beautiful abroad by her Conquests, but that it was as much disfigur'd by the outrageous Ambition of her Citizens, and by her civil and intestine Wars. The most Illustrious of the *Romans* became the most pernicious to the Publick Weal. The two *Gracchi*, by their Flatteries to the People, began the Divisions, which never ended but with the Republick. *Caius*, the Brother of *Tiberius*, animated with Revenge, as well as his Brother's Sentiments, having put all the Citizens into Arms one against another, met with the same just Fate and Death, as his Brother had, from the *Senate*, and *Opimius*, then Consul. Money does all things at *Rome*; assur'd of which *Jugurtha*, the Nephew of *Micipsa*, King of *Numidia* an Ally of *Rome*, and made, by adoption, Son and Coheir with *Micipsa's* own Sons, stuck not

119.

635.

114.

640.

113.

641.

106.

648.

Years be-
fore J. C.

102.

102.

100.

94.

88.

86.

91.

88.

87.

82.

79.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

100.

to stain himself with the barbarous Mur-
ders of those two Brothers, and then de-
fended himself longer by his Bribes than
by his Arms. The Illustrious Metellus
broke him; but the ambitious Marius by
insultations, and then roughly stirring up
the People against the Nobility (or Patri-
cians), gets the Command from Metellus, so
reaps the Glory of absolutely conquering
him. The Slaves once more arm'd them-
selves in Sicily, and their second Revolt
cost the Romans as much Blood as the first.
Marius beats the Teutons, the Cimbrians,
and the other People of the North, who
had got themselves into Gallia, Spain, and
Italy. The Victories he obtained were an
Occasion of proposing new Partages and
Divisions of Land. Metellus strenuously
opposed it with the Patricians, who, by the
false Assurances and Hypocrisy of Marius,
are trick'd into a Law, whose Sanctions was
by an oath under penalty of immediate
Banishment; Metellus alone refuses, as
Marius had aim'd it, and is banish'd. Yet
these Divisions ended not without the Blood
of Saturninus, tho' a Tribune of the People
and Creature of Marius. Whilst Rome pro-
cessed Cappadocia against Antiochus, King
of Pontus, and he so great an Enemy, had
siz'd Asia with a general Massacre of the
Romans there, and had brought Greece and
into his Interest, and this at a Time when
Italy had long been engag'd in Arms, by
so many Wars kept up either against the
Romans or with them, her Empire was in
great Danger of an universal Revolt. Rome

Years of
Rome.

651.

652.

654.

660.

666.

668.

663.

666.

667.

669.

672.

675.

Years 66-
65 J.C.

Years of
Rome.

74-

73-

71.

68.

67-

65.

63.

at the same Time felt herself torn by the Fury of Marius and Sylla; one of whom had made both the South and North to tremble, and the other was the Conqueror both of Greece and Asia. Sylla, surnamed the Happy, was too much so against his Country, which his tyrannical Dictatorship brought into Slavery. He could easily resign the sovereign Power; but he could not prevent the Effect and Consequence of a bad Example. Every one would rule and govern, Sertorius, a zealous Associate of Marius, canton'd himself in Spain, whither Mithridates sent Ambassadors, sued for, and made, a League with him. Against so great a Captain Force was in vain; and Pompey, tho' join'd too by, a great Captain, Metellus, found himself too weak, till he had sow'd Divisions in the Enemy's Army; then, by the Treachery of Perperna, Sertorius was basely assassinated in his own Tent. Nay, there was not a Man, even down to Spartacus the Gladiator, but who thought he might aspire to the Command of the whole. This Slave was as great a Trouble to the Prators, and the Consuls, as Mithridates was to Lucullus. The War of the Gladiators became a Dread to the Roman Power; Crassus at last, by a hard fought Battle and the Death there of Spartacus, did end it; yet Pompey having then, in his return from Spain, met with and fallen upon the Runaways, assum'd all the Glory of having cut up the Roots of that War. Lucullus got the better in the East. The Romans pass'd the Euphrates. But their General, invincible against the Enemy, could not keep his own Soldiers within their Duty. Mithridates, who, tho' often beaten, yet never lost his Courage, rallied;

680,

681,

683,

686,

687,

See his Let-

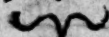
ter to the

Senate.

689,

691,

Years be-
fore J. C.



58.
Es seq.

54.

53.

rallied; and the Happiness of *Pompey* seem'd necessary to determine that War. He had newly purg'd the Sea of the Pyrates, that infested them from *Syria* even to *Hercules's Pillars*, when he was sent against *Mitridates*. His Glory seem'd then to be rais'd to the height. He brought that valiant King into an absolute Submission, and with him *Armenia*, whither he had fled for Refuge; also *Iberia* and *Albania*; *Syria* too, long torn by Factions, with *Judea*, (where the Divisions of the *Asmonæans* had left to *Hyrcanus II.* but a Shadow of Power) and at last all the *East*: but he had not had wherewithal to triumph over so many Enemies, without the Consul *Cicero* had sav'd the City from the Fire, which *Catiline*, follow'd by many of the greatest *Roman* Nobility, had prepar'd for it. That terrible Party was ruin'd by the Eloquence and Vigilance of *Cicero*, much more than by the Arms of *C. Antonius* his Colleague. The Liberty of the People of *Rome* was yet in no great Security, *Pompey* reign'd in the Senate, and his great Name made him absolute Master of all Deliberations. *Julius Cæsar*, subdu'd the *Gauls*, and so great a Service put him into a Condition of establishing himself. He was resolv'd to equal, if not to out-do, *Pompey*. The immense Riches of *Crassus* made him believe that he might share the Glory of those two great Men, as he shar'd their Authority. Hence the first *Triumvirate*. He rashly engag'd in the War against the *Parthians*, which was fatal to himself; and to his Country. The *Arsacids*, proving Conquerors, insulted with cruel Raileries over the Ambition of the *Romans*, and the insatiable Avarice of their

Years of
Rome.



696.

700.

701.

their General. But this Disgrace to the Roman Name was not the worst Effect of the Defeat of *Crassus*. His Power counterballanc'd that of *Pompey* and *Cæsar*, whom he kept united, notwithstanding all their Aversion. By his Death, the League, which held them, was broken. The two Rivals, who had in their Hands all the Forces of the Common-Wealth, decided their Quarrel at *Pharsalia* by a bloody Battle. *Cæsar*, then Conqueror, appear'd presently over all the World in a manner, in *Asia*, in *Egypt*, in *Mauritania*, in *Spain*, Victor on all sides; he was acknowledg'd as Master at *Rome*, and in all the Empire. *Brutus* and *Cassius* thought to free their Citizens, by slaying him as a Tyrant, notwithstanding his Moderation and Clemency. *Rome* fell thereby into the Hands of *Mark Antony*, *Lepidus*, and young *Cæsar Octavianus*, Grand-Nephew to *Julius Cæsar*, and his Son by Adoption. These made the Second Triumvirate; and were such Tyrants, that their Proscriptions do to this day cause a Horror to read them. But they were too violent to be of long continuance. Those three Men divided the Empire. *Cæsar* guarded *Italy*, and of a sudden changing his former Cruelties into Mildness and Gentleness, he made them believe he had been induc'd to those Acts by his Collegues. The Remains of the Common-Wealth perish'd with *Brutus* and *Cassius* at the Battle of *Philippi*. *Antony* and *Cæsar*, after they had ruin'd *Lepidus*, turn'd themselves one against another. All the Power of *Rome* was put to Sea. *Cæsar* gain'd the Battle at *Actium*: The *Egyptian* and *Eastern Forces*, which *Antony* brought along with him, were dissipated and

Years of
Rome.

705.
706.
707.
708.
709.
710.
711.

713.

718.

722.

723.

724.

and scatter'd: He, abandon'd by all his
 Friends, and at last by *Cleopatra*, for whose
 Sake he lost all, kill'd himself. *Herod*, the
Idumean, who ow'd *Antony* all things, was
 forc'd to come in to the Conqueror, and by
 that means kept himself in the Possession of
 the Kingdom of *Judea*, which the weakness of
 old *Hyrcanus* had caus'd to be absolutely lost
 to the *Asmonæans*. All things gave way to
Cesar's Fortune: *Alexandria* open'd her Gates
 to him: *Egypt* became a Roman Province;
Cleopatra, despairing, was her own Self-Mur-
 derer after *Anthony*: *Rome* stretches out her
 Arms to *Cesar*, who remain'd, under the
 Name of *Augustus*, and, under the Title of
Imperator, sole Master of the whole Empire:
 He subdu'd, near the *Pyrenæus*, the revolted
Cantabrians and *Asturians*: *Ethiopia* desir'd
 Peace of him; the frighted *Parthians* sent
 him back the Standards taken from *Crassus*,
 with all the Roman Prisoners: The *Indians*
 sought his Alliance: His Arms extended then
 to the *Rhettans*, or *Grisans*, whom their Moun-
 tains could not defend: *Pannonia* pay'd their
 Acknowledgments to him: *Germany* dreaded
 him, and the *Weser* receiv'd his Laws: Vi-
 ctorious thus, both by Sea and Land, he shuts
 up the Temple of *Janus*. All the World
 liv'd in Peace under his Power, and then
 came *JESUS CHRIST* into the World.

* *Visurgis*, a River of *Germany*: well known then for
 the Battles and great Slaughter that had been made there
 of the *Romans*.

The End of the First Part.

AN
INTRODUCTION
TO, Or a SHORT
DISCOURSE
CONCERNING,
UNIVERSAL HISTORY,
Or that of the
Antient Empires.

Faithfully Compared with, and Done

(With some Alterations)

From the Original of that Illustrious AUTHOR

JAMES BENIGNE BOSSUET,

Bishop of MEAUX and CONDOM

And Præceptor to His Royal Highness the DAUPHIN.

PART II. By R. S.

Printed in the YEAR. 1729.

INTRODUCTION

TO THE SHORT

DISEASE

COURSE

UNIVERSAL HISTORY

OF THE

ANCIENT

OF THE

OF THE

OF THE

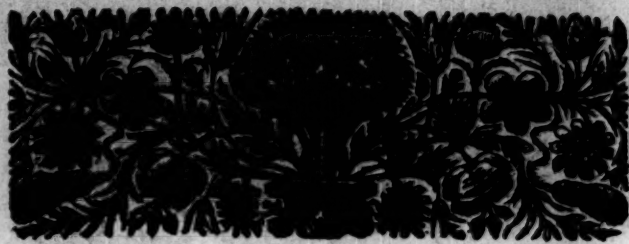
OF THE

OF THE

OF THE

PART II

Printed in the Year 1770



INTRODUCTION.



HERE I beg leave to observe to the *Reader*, that tho' our *Author* carried his *first Part* down to *Epocha XII.* or that of *Charlemain*, in the *Seventh*, or last, *Age* of the *World*, I would not

in that *first part* venture any farther than that of *Jesus Christ*, for two Reasons; the one is because, as I hinted before, I had gone far enough for the better explaining the *Holy Scriptures*, and the *purer Classicks*: and then seeing the *Bishop* has, in his *Course of History* down to that *Epocha*, interwoven with the *prophane History*, not only the *Progress and Obstacles*, the *Dangers*, *Hardships and Persecutions*, of the *Christian Religion* and its *first Professors*, but the *Authority also and Faith*, the *Doctrine and Inf---* of the *Church of Rome*, I chose rather to stop here, than to advance on to a *Necessity of dissenting* from our *Author*; and especially in a *Point* where some wou'd think that such difference of *Sentiments* might be, in either of us, a *Warp* only from the *Prejudice of Education*.

INTRODUCTION.

Another thing to be observ'd and remembred, is, that, what our *Aabor* makes the *Third Part*, I have made the *Second*. He wrote, 'tis plain, from the close of this *second Part*, for the use of an adult Person; for one, whose good parts and judgment had been much improv'd by Years and the best Education, and thereby duly fitted to read with ease, and to digest so great and useful a Piece as is *that part which treats of the Course, or Succession, of Religion from the Creation*. — But I only publish for those of tenderer Years, and, consequently, short of that Knowledge, and too much below, or destitute of, such Assistances.

What he, with good Reason, made, to one of those Years and Education, the *second Part*, may, perhaps, be publish'd; but then, for the Reasons before given, as the *third*.

Happy was the Pupil! and happy was he, who dar'd thus (like the *Prophets* of old) in a manner so becoming his own Dignity and Profession, the sacred Ties and Engagements from Religion, as well as in a way so suitable to his Pupil's high Birth, Age, and Knowledge, to be continually imprinting in his Mind the certain Dependance on, and from thence the necessary Humility, Submission and Reverence always due (and from none more than from the greatest Princes) to the *Almighty*. This he bravely, and with
all

INTRODUCTION.

all the Gravity and Authority of a noble and truly great, as well as religious, Spirit, enforces on him, in this the Introduction to, or beginning, and again in the Conclusion of, this Part, telling him the Advantage it must be to such great Princes, as his *Highness*, to observe well, first, That *Empires* have, for the most part, a necessary Connexion to the History of the People of God; that the Revolutions and Successions of *Empires* are regulated by *Providence*, and serve to humble Princes. And then, secondly, that these Revolutions of *Empires* have particular Causes, which Princes ought to study.

First, *Empires*, says he, have, for the most part, a necessary Connexion to the History of the People of God. Thus God was served by the *Affyrians* and the *Babylonians*, to chastise that People; by the *Persians*, to re-establish them; by *Alexander* and his first Successors, to protect them; by *Antiochus*, the Illustrious, or *Epiphanes*, and his Successors, to exercise them; by the *Romans*, to maintain their Liberty against the Kings of *Syria*, who were intent to destroy them. The *Jews* continued under the Power of those very *Romans* unto *Jesus Christ*; whom when they had most wickedly crucified, those same *Romans* became soon the instruments, without ever thinking that they were so, of the divine Vengeance, and rooted out that ungrateful People. God, who had resolved at the same time to gather to himself a new People, out of all Nations, did first re-unite both the Land and Sea under that

I. That the Revolutions of Empires are regulated by Providence, and serve to humble Princes.

H 3

Empire,

INTRODUCTION.

Empire. The Commerce of so many different People, otherwise Strangers one to the other, thus re-united under the *Roman* Dominion, was one of the most powerful and effectual Means that Providence made use of for the spreading of the *Gospel*. If the same *Roman* Empire persecuted, for two hundred Years, this new People, which was seen to rise up on all sides within its Walls, that Persecution hath confirmed the *Christian* Church, and hath made its Glory the more bright and conspicuous by its *Faith* and *Patience*. At last the *Roman* Empire yielded; and, having found something more invincible than itself, it quietly received into its Bosom *that* Church, against which it had made so long, and so cruel, a War of Resistance.

When the time was come that the *Roman* Power was to fall, and that *that great* Empire, which had vainly promised an *Eternity* to itself, was to undergo the Fate of all others, *Rome* became the Prey of the *Barbarians*; yet, by its *Religion*, kept up its antient Majesty. The Nations, that invaded the *Roman* Empire, by little and little learnt their *Christian* Piety, which tempered their own Barbarism; and their Kings, in placing themselves, each in their Nation, in the room of Emperors, found not any of their Titles more glorious than that of being *Protectors* of the Church.

But here I must discover to you the secret Judgments of God upon the *Roman* Empire, and even upon *Rome* herself; A Mystery which

INTRODUCTION.

which the Holy Ghost revealed to St. *John*, and which that great Man, Apostle, Evangelist, and Prophet, hath explained in the *Revelations*. *Rome*, that was grown old in the Worship of *Idols*, found it extremely difficult to get rid of it, even under *Christian* Emperors; and the Senate counted it an Honour to defend the Gods of *Romulus*; to whom they attributed all the Victories of the old Common-Wealth.

The Emperors were wearied out with the Deputations of *that* Body, which required the Re-establishment of its *Idols*, and which thought that to correct *Rome* of her old Superstitions, was to do an Injury to the *Roman* Name. Thus that *Body*, which was made up of the chiefest Grandees the Empire had, and an immense number of People, in which were well near all the most considerable and distinguish'd Persons of *Rome*, could not be drawn from their Errors, neither by the preaching of the *Gospel*, nor by so plain and visible an accomplishment of the antient *Prophecies*, nor by the *Conversion* of almost all the rest of the Empire; nor, to conclude, by that of the *Princes*, whose Decrees were so much in favour of *Christianity*. On the contrary, they continued most opprobriously to charge, after the Example of their Fore-fathers, the Church of *Jesus Christ*, with all the Mischiefs and Calamities of the Empire; always ready to renew the antient Persecutions, if they had not been suppressed by

INTRODUCTION

Apocalyps.
xvii. 6.

Rev. xvii.
18.

the then Emperors. Things were in this Condition at the fourth Age of the Church, and a hundred Years after *Constantine*, when God, seeing the many bloody Decrees of the *Senate* against his faithful People, and hearing the furious Outcries of all the People of *Rome*, whose greediness after *Christian* Blood had so often made the Amphitheatres to resound, delivereth to the *Barbarians* that City, drunken with the Blood of Saints, and with the Blood of Jesus, as *St. John* speaks. God renewed upon her the terrible Chastisements he had exercised upon *Babylon*; so that *Rome* itself was called by that Name. That new *Babylon*, the follower of the old, as she was flushed and swelled with her Victories, triumphing in her Delicacies and her Riches, polluted with her Idolatries, and a persecutor of the People of God, fell also, as she did, and her Fall was great, as *St. John* sets forth her Ruin. The Glory of her Conquests, which she attributed to her Gods, is taken away from her: She is made a Prey to the *Barbarians*, taken three or four times, pillag'd, sack'd, destroy'd. The Sword of the *Barbarians* spares only the *Christians*. Another *Rome*, entirely *Christian*, arises out of the Ashes of that former, and it was only after the Inundation of the *Barbarians* that the Victory of *Jesus Christ* was perfectly obtained over the *Roman* Gods, which were then not only destroyed, but forgotten,

Thus the Empires of the world have ministered to Religion, and the Preservation of the

INTRODUCTION.

the People of God. Wherefore this same God who hath caused his *Prophets* to foretel the several Estates of his *Peopla*, hath also caused them to foretel the Succession of the *Empires*. You have seen the places where *Nebuchadnezzar* hath been pointed out, as he that was to come and punish the proud People, and particularly the *Jews* so ungrateful against their God. You have heard *Cyrus* named two hundred Years before he was born, as he that was to set up again the People of God, and to punish the Pride of *Babylon*. The Ruin of *Nineveh* was as clearly foretold. *Daniel*, in his admirable Visions, hath caused to go before your Eyes, in a moment, the Empire of *Babylon*, that of the *Medes* and *Persians*, that of *Alexander*, and the *Grecians*. The Blasphemies and the Cruelties of *Antiochus*, the Illustrious, were there foretold, as well as the miraculous Victories of the People of God over so violent a Persecutor. We see there those famous Empires to fall one after another; and the new Empire, which *Jesus Christ* was to set up, is there so expressly described by its proper Characters, that there is no way to mistake it. 'Tis the Empire of the Saints of the most High; the Empire of the Son of Man; an Empire which was to subsist in the midst of the Ruin of all the rest, and to which alone Eternity is promised.

The Judgments of God upon the greatest of all the Empires of this World, that is to say, upon the *Roman* Empire, have not been kept

INTRODUCTION.

kept hid from us. You have just now had it from the mouth of *St. John*. *Rome* her self hath felt the Hand of God, and hath been, like others, an Example of his Justice. But its fate was happier yet than that of others; for, being purged by her Punishments from the remaining dregs of *Idolatry*, she now indeed subsists, but only by that *Christianity*, which she dispenses to all the World.

Thus have all the great Empires, which we have seen upon the Earth, concurred by several ways and means to the good of *Religion*, and the glory of God, as God himself hath declared by his Prophets.

When you read so often in their Writings that Kings shall in great number enter into the Church, and be the *Protectors* and *Nursing Fathers* of it, those words presently put you in mind of the Emperours, and other Christian Princes: and as the Kings, your *Ancestors*, have, more than any other, signaliz'd themselves in protecting and enlarging the Church of God, I shall not be afraid to assure you, that *they* are those, who, of all the Kings, are most clearly foretold in those eminently remarkable Prophecies.

God therefore, who was resolved to make use of divers Empires, either to chastise, or exercise, or to enlarge, or protect, his People, willing to make himself known for the Author of so admirable a Resolution revealed the Secret of it to his *Prophets*, and hath
caused

INTRODUCTION.

caused them to foretel what he hath resolved to execute. Wherefore, as the Empires began the order of *God's Decrees* on the People whom he had chosen, so the fortune of those Empires we find declared by the same Oracles of the *Holy Ghost*, which foretold the Succession of the *faithful People*.

The more you accustom your self to follow great things, and to recal them to their Principles, the more will you stand in admiration of those the great Ends and Counsels of *Providence*. It concerns you to take the Ideas of them betimes, which will clear up every day more and more in your Mind, and you will be the better able to refer human things to the order of that *eternal Wisdom* on which they depend.

God doth not every day declare his Will by his Prophets concerning Kings and Monarchies, that he sets up, or destroys: But, having done this often, to those Empires whereof we have been speaking, he shews us by those signal Examples what he does in all others, and he teaches Kings these *two fundamental Truths*: *First*, That it is he who forms Kingdoms to give them to whom he pleaseth: And *Secondly*, That he knoweth how to make them serve, in the time and order which he hath decreed, to the Designs he hath on *his People*.

This, may it please your *Hightness*, ought to keep all Princes in an intire Dependance,
and

INTRODUCTION.

and to make them always careful of the Orders of God, that so they may be instrumental in what he purposes for his own Glory, upon all Occasions that he offers them.

But this Succession of Empires, if we will consider it more as *Men*, hath very great Advantages, especially for *Princes*, seeing that *Abragance*, the ordinary Companion of so exalted a Condition, is so very much quell'd by such a Spectacle. For if Men learn to moderate themselves by seeing *Kings* die, how much more will they be struck by seeing even *Kingdoms* to perish, from whence can they receive a more plain Lesson of the Vanity of human Greatness?

Thus, when you behold, as in an instant, before your Eyes, the Death and Downfal, I do not say, of *Kings* and *Emperors*, but of those mighty Empires that have made the whole Universe to tremble; when you behold both the antient and the Second Empire of the *Assyrians*, the *Medes*, the *Persians*, the *Grecians*, and the *Romans*, all before you successively, and all to fall, as I may say, one upon another; this dreadful Destruction presently makes you sensible that there is nothing solid among Men, and that Inconstancy and Agitation is the proper Partage and Portion of human things.

But

INTRODUCTION.

But that which will render to your *Highness* II.
this View of the Succession and Revolutions *The Revolutions of*
of *Empires* both more advantageous and *Empires*
more agreeable, will be the Reflection you *have par-*
shall make not only on the *Rise and Fall of* particular
Empires, but also on the *Causes of their Pro-* Causes
gress, and on those of their Ruin. *which*
Princes
ought to

For, *Sir*, that same God, who hath made *study.*
the Chain of the Universe, and who, as he is
Almighty by himself, hath resolv'd, for the
establishing of Order, that the Parts of so
great an *All* should depend one upon another;
that same God hath also decreed that the
course of human things should have its Issues
and its Proportions; I mean, that Men and
Nations have had Qualities commensurate to
the Advancements to which they have been
design'd; and that, excepting some certain
extraordinary Strokes, wherein God hath been
willing to manifest his *own* Hand in particu-
lar, there are no very great Changes happen,
but what may deduce their Causes from pre-
cedent Ages.

And as, in all Affairs, there is that, which
prepares them, that, which determines to un-
dertake them; and, lastly, that, which makes
them have success: So the true Science of
History is to observe, in every time, those
secret Dispositions, which have prepar'd and
made way for great Changes, and the impor-
tant Conjunctions, which have brought them
to pass.

Indeed

INTRODUCTION.

Indeed it is not sufficient to look only just before one, that is to say, to consider those great Events, which all on a sudden do decide the Fortune of Empires. He, that would gain a deep and thorough Knowledge of human things, ought to take them at their first Head and Spring; and he must observe the Inclinations, and the Tempers; or, to speak all in one word, the *Character*, as well of the People governing in general, as of the Princes in particular; or, if you please, of all the extraordinary Men, who by the Importance of the Part they have had in the World, have contributed, either well or ill, to the change of States, and to the publick Fortune.

I have endeavour'd to prepare you to these necessary Reflections in the *first* part of this Discourse; you may be able now to observe the *Genius* of the People, and *that* of those great Men that have led them. The Events, that have succeeded in the Sequel, have been shewn; and that I might keep your Mind intent upon the Chain of the great Affairs of the World, which principally I would have you to understand, I have purposely omitted several particular Facts, whose Consequences have not been so considerable. But because, by our fixing so much upon the End propos'd, and from thence slightly passing over several things, we cou'd not so well make the just Reflections on them they deserve, you may be pleas'd now to set yourself about it with a more particular Attention, and to accustom
your

INTRODUCTION.

your Mind to seek out the effects in their most distant and remote Causes.

Thereby, *Sir*, you will learn, what is so necessary to be known, that although, if we only have regard to particular accidents, Fortune seems alone to decide the establishment and the ruin of Empires; yet, perfectly to understand the whole, it happens, just as it does at Play, where the most agile and dextrous carries it against the stronger Hand.

In fine, in this tragical and bloody *Game*, where People are in dispute about Empire and Power, he that hath forecasted at the greatest distance, that hath most apply'd himself, that hath continu'd longest in the most difficult Labours; and, in a word, he that hath the greatest Skill, either in pushing on, or improving, a begun Encounter, hath at last had the advantage, and hath made even Fortune herself assisting to his Designs.

Therefore it behoves you not to be weary of inquiring into the *causes* of great Changes, since that nothing can be more serviceable to instruct you than *such* inquiries; but especially seek till you find them in the Event of great Empires, where the Greatness of the Accidents makes them more plain and manifest.

OF



OF THE ANTIENT EMPIRES.

PART. II.

III.

The Scythians, the Ethiopians, and Egyptians.



S H A L L not here reckon among the great Empires that of *Bacchus*, nor that of *Hercules*, those famous Conquerors of the *Indies* and the *East*. Their Histories have nothing certain, their Con-

quests have nothing of Connection in them: we will leave them to be celebrated by the Poets, who have made them the greatest Subject of their Fables.

And I shall say as little of the Empire which the *Madges* of *Herodotus*, that very much resembles the *Indabyrses* of *Megasthenes*, and the *Tanais* of *Justin*, rais'd up for a little while in *Asia Major*. The *Scythians*, whom that Prince carried to the War, did rather make Incurfions than Conquests. It was only in Rencounters, and by repelling, pushing, and pursuing the *Cimmerians*,

Herod. l. 1.

Strab. lib.

15. Justin.

l. 2.

rians, that they entred into *Media*, beat the *Medes*, and took that part of *Asia* from them, where they had establish'd their Dominion. Those new Conquerors reigned there but eight and twenty Years; their Impiety, their Avarice, and Brutality made them quickly lose it; and *Cyaxares*, the Son of *Phraortes*, from whom they had conquer'd it, drove them out of it again. Being driven to a corner of his Kingdom, which the Conquerors had either neglected, or which perhaps they were not able to force, he waited with Patience till those brutish Conquerors had stirr'd up the publick Hatred, and so ruin'd and destroy'd themselves by the disorders of their Government.

And we find yet in *Strabo*, who hath ta- Lib. 15.
ken it from the same *Megasthenes*, one *Tear-
con*, King of *Ethiopia*: this ought to be
Tirbakab mention'd in the Scripture, whose
Arms were fear'd in the time of *Sennacherib*, 2 Kings
xix. 9.
King of *Assyria*. That Prince went even If. xxxii. 2.
to the Colonies of *Hercules*, very probably
all along the Coast of *Africk*, and came un-
to the Borders of *Europe*. But what should
I say of a Man, that I can find but very
little mention of among the Historians, and
whose Government had no continuance?

The *Ethiopians*, whereof he was King,
were, if we will believe *Herodotus*, the Herod. lib.
handsomest and most delicate-shapen Men³.
in the World. Their Wit was quick and
strong, but they took no care to cultivate it,
placing their Confidence in their robust
Bodies, and nervous Arms. Their Kings
were elective, and they gave the Throne

to the greatest and the strongest. We may judge of their Humour by an action which *Herodotus* relates. When *Cambyfes* sent to them Ambassadors and Presents, such as the *Persians* gave, of Purple, Bracelets of Gold, and Compositions of Perfume, they laught at those Presents in which they could find nothing that was profitable to Life, as well as at their Ambassadors, whom they took for Spies, as they were. But their King was also resolv'd to make a Present after his manner to the King of *Persia*: and taking into his Hand a Bow, which a *Persian* could scarce hold, so far was he from being able to draw it, he bent it in the Presence of the Ambassadors, bidding them hearken to the Counsel which the King of *Ethiopia* gave to the King of *Persia*. *When the Persians are able, as easily as I am, to make use of a Bow of this Greatness and Strength, let them come and attack the Ethiopians, but let them bring with them more Forces than yet Cambyfes has. In the mean time let them thank the Gods, who have not put into the Hearts of the Ethiopians, the ambitious desire of spreading themselves out of their own Country.* When he had ended this Sentence, he loosen'd his Bow, and gave it to the Ambassadors. We cannot say what would have been the event of the War. *Cambyfes* being enrag'd at this Answer, set forth against *Ethiopia* like a Madman, without any Order, without Convey, without Discipline; and saw his Army destroy'd for want of provisions, in the

the midst of the Sands, before ever he came near the Enemy.

However, those People of *Ethiopia* were not so just as they proudly pretended to be, nor so shut up within their own Country. Their Neighbours, the *Egyptians*, several times felt their Power. There is nothing of Continuedness in the Counsels of those savage and ill-cultivated Nations: If Nature did at any time begin in them any good Sentiments, she never finish'd them. So that we find but very little to be learnt or imitated from them. Therefore we will speak no more of them, but now come to a more polite People.

The *Egyptians* are the first from whom we have learnt any Rules of Government. This being a grave and serious Nation, first understood the true end of Polity, which is to render Life commodious, and the People happy. The Temperature of the Country being always even and uniform, made their Judgments more solid and constant. As Virtue is the Foundation of all Society, so they carefully cultivated and improv'd it. Their chief Virtue was *Gratitude*. The Honour that was given to them for being the most generous and grateful, shews *Diod. lib.* they were likewise the most sociable. Kind- *I. P. 2.* nesses are the Bond both of publick and private Concord. He that acknowledges Favours, loves to bestow them; and in banishing Ingratitude, the pleasure of doing Good remains so pure, that there is no way for one to be insensible of it. Their Laws were simple, full of Equity, and pro-

*Ibid.**Ibid.*

per to unite Citizens to one another. He, who, being able to rescue a Man assaulted, did not do it, was punish'd with as severe a Death as the Assassin himself. If we could not help the unfortunate, at least we ought to impeach the Author of the Violence, and there were Punishments establish'd on purpose for those that were failing in this Duty. Thus were the Citizens a Guard each to other, and all the Body of the State was join'd against the wicked Doer. It was not permitted for any one to be useless in the State; The Law assign'd to every one their Business, which was perpetuated from Father to Son. They were not to have two, nor could they change their Profession; but then all Professions were honour'd. But it was necessary there should be some, both Employments and Persons, more considerable than others, as it is but fit that Eyes should be in the Body; their Lustre will not make the Feet and lower Parts to be ever the more despis'd. So among the *Egyptians*, the Priests and the Soldiers had their particular Marks of Honour: but all the Traders, even to the least, were had in esteem: and it was believ'd a criminal Matter to despise and scorn the Citizens, whose Labours, whatsoever they were, contributed to the Weal publick. By this means all Arts came to their Perfection; the Honour, which cherish'd them, was in every thing concern'd: they made greater Improvements in what they had always seen done, and to what in particular they had

had been brought up from their very Infancy.

But there was one Occupation which all Men were to be concern'd in ; and that was the Study of the Laws and Wisdom. Ignorance of the Religion and Polity of one's Country is no where excusable in any Government. Here every Profession had its Canton, to which it was particularly assign'd.

There fell out no Inconvenience by it in a Country whose Extent was not very great, and in so curious and exact Order. Those that had a mind to be idle, knew not where to hide themselves.

Amidst these many good Laws, that which was the best of them, was, that all People were brought up to observe them.

A new Custom was a Prodigy in *Egypt* :

Every one did there always the same ; and Herod. l. 2.

the punctual Care they had to observe Diod. l. 1.

small things maintain'd the great. So §. 2. Plat.

that never was there any People that had de Leg. 2.

longer preserv'd their Customs and Laws.

The Regularity and Awfulness of their Courts of *Justice* contributed to the upholding of that *Genius*. *Thirty One* Judges

were chosen out of the principal Cities

to make up that Commission to judge

the whole Kingdom. They were ac-

custom'd to see in those high Places only

the most grave Men of their Country, and

such as were of the clearest Integrity. The

Prince gave them certain Salaries, that so

they, being freed from domestick Entangle-

ments, might bestow the whole of their

time in making the Laws to be the better

observ'd.

observ'd. They receiv'd no Advantage by Suits of Law, for as yet they had never thought of making a Trade of Justice. To avoid Surprizes, the Matters were debated in those Assemblies by Arguments in writing. They were afraid there of false Eloquence, which might dazzle the Understanding, and stir up the Passions. Truth could not be told there in too plain a manner. The President of the Senate wore a Collar of Gold and precious Stones, from whence hung a Figure without any Eyes, which they call'd *Truth*. When he took it, that was the Signal to begin the Court. He bow'd it to the Party that was to gain his Cause, and that was the Form of pronouncing the Sentences. One of the finest of the *Egyptian* Arts, to make their ancient Maxims be preserv'd, was, to invest them with certain Ceremonies, that imprinted them in their Minds. These Ceremonies were observ'd with due reflection; and the serious Humour of the *Egyptians* did not suffer that they should be turn'd into simple *Formula's*. But they had in *Egypt* one kind of Judgment which was very extraordinary, and which none escap'd; It was the Consolation, at the time of Death, of leaving their Names in esteem among all men; and of all human Goods this is the only one that Death cannot ravish from us. Yet it was not suffer'd in *Egypt* to commend all the Dead indifferently; That was an Honour to be had by a *publick* Judgment. As soon as

a Man

a Man was dead, they brought him unto Judgment; The publick Accuser was heard; If he prov'd that the Conduct of the Deceas'd had been bad, then the Memory of him was condemn'd, and he was depriv'd of Sepulture. The People rever'd the power of their Laws, which reach'd them even after Death, and every one, being touch'd by the Example, was afraid to dishonour his Memory and his Family. But if the Defunct was not convicted of any Crime, then he had an honourable Interment; they made his Pannegyrick, but they meddled not at all with his *Birth*. All *Egypt* was noble, and beside they receiv'd no further Commendations than what they had got by their own *Merit*.

Every one knows how curious the *Egyptians* were in preserving dead Bodies. Their *Mummies* are to be seen at this day. Thus their Gratitude to their Kindred was immortal: Children, by seeing the Bodies of their Ancestors, call'd to mind their Virtues, which the Publick had paid such Acknowledgments to, and they were incited to love those Laws, which had so recommended them.

To prevent borrowing, which was the Parent of Idleness, Frauds and Branglings, the Decree of King *Afyebis* did not suffer any to borrow, but upon condition that he pledg'd the Body of his Father to him of whom he borrow'd. And it was both an Impiety and an Infamy together, not to redeem,

Herod. lib.

2. Diod. §. 1.

redeem, as soon as ever one could, so precious a Pledge; and he that dy'd before he had acquitted himself of that Duty, was deny'd Burial.

Ibid.

The Kingdom was *Hereditary*; but the Kings were oblig'd more than all others, to live according to the Laws. Not that any had yet enter'd into the least Dispute against them, as *Kings*; or that any one offer'd at a right to control or force them. On the contrary, their *Princes* were look'd upon as *Gods*. Ancient Custom alone was their sufficient Rule; and they resolv'd to live no otherwise than their Ancestors; hence they patiently suffer'd themselves, not only to be regulated in the quality and quantity of their *Table* (for that was indifferent and easy to them; in *Egypt*, where all People were sober, and where the Air of the Country was a friend to Frugality) but they were content that their very *Hours* should be set them. In waking at break of day, when their Minds were most refin'd, and their Thoughts most clear, they read their Instructions, or rather Letters and Advices, that they might have a more exact and true Idea of the Matters they were to decide. As soon as they were dress'd, they went to sacrifice in the Temple. There, being compass'd by all their Court, and the Victims at the Altar, they assisted at a Prayer full of Instruction, where the Chief Priest pray'd to the Gods to confer on the Prince all Royal Virtues, so that he might be religious to the Gods, placid towards

Herod. 2.

Diod. §. 2.

towards Men, moderate, just, magnanimous, sincere, and far from falshood, liberal, a Master of himself, punishing below, but rewarding above, Desert. The Chief Priest afterwards spake of the Faults that Kings might commit, but he always suppos'd they fell into them by surprize, or ignorance, charging with Imprecations the Ministers, that gave them evil Counsels and conceal'd the Truth from them. This was the manner of instructing Kings; They thought Reproaches did only sower their Spirits, and that the most effectual way of inspiring Virtue into them, was to point out to them their Duty in Praises conformable to the Laws, and gravely deliver'd before their Gods. After Prayer and Sacrifice, they read to the King in the *Sacred Books*, the Counsels and the Actions of great Men, that so he might govern his Kingdom by their Maxims, and maintain the Laws, which had made his Predecessors, as well as their Subjects, happy.

Ibid.

That which shews that these Remonstrances were made and hearken'd to seriously, was, that they had their effect; especially among the *Thebans*, that is to say in the chief *Dynasty*, that, where the Laws were in force, and *which* came at last to be the Mistress of all the rest, and where The *truly greatest Men* were Kings. The two *Mercuries*, Authors of Sciences, and of all the Institutions of the *Egyptians*, the one near the time of the Deluge, and the other, whom they call'd *Trismegistus*, or *Ter maximus*, a

Contem-

Contemporary of *Moses*, were both Kings of *Thebes*. All *Egypt* profited by their Light, and *Thebes* owes to their Instructions their having had very few bad Princes. Those were spared during their Lives; the publick Repose would have it so; but they were not exempt from the Judgment they were to undergo after Death. Some have been deny'd Burial, but there are few Examples of them; but on the contrary, most of the Kings have been in so dear Esteem with the People, that every one bewail'd their Death, as much as that of their Parents, or Children.

Herod. l. 2.

Diod. 1.

S. 2.

Ibid.

Ant. 13.

23.

This Custom of judging Kings after their Death seem'd so just to the People of *God*, that themselves have practis'd it. We read in the *Scriptures* that wicked Kings have been depriv'd of the Burial of their Ancestors, and we learn from *Josephus*, that that Custom lasted even to the time of the *Asmonæans*. This gave Kings to understand, that if their Majesty put them above Human Judgments in this Life, they were not above them when Death had laid them but Equal with other men.

The *Egyptians* had an inventive Genius, and they turn'd it to things that were profitable. Their *Mercuries* have fill'd *Egypt* with wonderful Inventions, and scarce have left it ignorant of any thing that might make Life easy and commodious. I cannot give to the *Egyptians* the Honour they have conferr'd on their *Osiris*, for having invented Tillage, because it was found

found at all times in the neighbouring Diod. l. 1.
 Countries of the World, where Mankind S. 1. Plut.
 was spread, and questionless it was known de Isid. &
 ever since the World began. The *Egyptians* Ofir.
 themselves likewise give so great an Anti-
 quity to *Ofiris*, that it is painly seen they
 have confounded his time with that of the
 beginning of the World, and they would
 fain attribute to him some things, whose
 Original was long before all times known
 in their History. But if the *Egyptians*
 were not the first Inventors of Agriculture,
 nor of the other Arts which we see before
 the Deluge, they have yet brought them
 to such Perfection, and have taken so great
 care to restore and establish them among the
 People, where Barbarism had made them be
 forgot, that their Honour comes very little
 short of those that were the first Inventors.

Indeed there are some things of great
 Usefulness, the Invention whereof cannot be
 disputed with them. For as their Country
 was level and open, and their Heaven always Plat. Ep.
 clear and uncloudy, they were the first that Diod. 1.
 observ'd the Course of the Stars: and they S. 2
 were the first also that regulated the Year. Herod. l. 2.
 Those Observations threw them naturally
 into *Arithmetick*; and if it be true what
Plato says, That the Sun and the Moon Plat. in
 taught Men the knowledge of *Numbers*, Tim.
 that is to say, that they began the Accounts
 regulated by that of Days, Months, and
 Years, then the *Egyptians* were the first
 who hearken'd to those marvellous In-
 structers. The Planets and other Stars
 were no less known to them, and they
 found

found out that *great Year* which brings back all the Heaven to its first point. To know their own Lands, every year cover'd over by the overflowing of *Nile*, they were forced to betake themselves to *surveying*, which quickly taught them *Geometry*. They were great Observers of Nature, which in an Air so serene, and under a Sun so burning, was very strong in its Products amongst them. 'Twas that which made them find out, or perfect, *Physick*. Thus all Sciences were in great esteem with them. The first Inventors of useful things receiv'd, both whilst they liv'd, and after their Deaths, Rewards worthy of their Labour. 'Twas that consecrated the Books of their two *Mercuries*, and made them to be look'd on as divine Books. The first People that had Libraries, were those of *Egypt*. The Title that was given them made them very desirous to purchase them, and to search into the Secrets of them; they were call'd, *The Treasure of the Remedies of the Soul*. Thereby it was cur'd of the most dangerous Ignorance, that of its own Maladies, the Source of all other.

One thing, which made the greatest impression on the Minds of the *Egyptians*, was the esteem and love of their Country. It was, they said, the Mansion-House of the *Gods*, they had reign'd there for many Millions of Years. It was the Mother of both Men and Beasts, which the Land of *Egypt*, water'd with the River *Nilus*, had brought forth, whilst all Nature besides was barren. The Priests that compos'd the

Diod. 1.
S. 2.
Herod. 3.
init.

Diod. l. 1.
S. 2.

Plat. in
Tim. Dio.
1. S. 1.

the History of *Egypt* out of that vast continuance of Ages, which they only fill'd with the *Fables* and *Genealogies* of their Gods, did it to imprint into the Minds of the People the Antiquity and Nobleness of their *Country*. Thus they chose to find enough to lose themselves in an Abyss of Time which seem'd to bring them near to an *Eternity*; but their *real* History was circumscrib'd within reasonable Bounds.

Yet, their Love to their *Country* had more solid Foundations. *Egypt* was, in fine, the most beautiful *Country* in the World, the most plentiful by Nature, the best cultivated by Art, the richest, and most commodious, and the most adorn'd by the Care and Magnificence of her Kings.

There was nothing but what was very great in their Designs and in their Works. What they made of *Nilus* is incredible. It rain'd very seldom in *Egypt*; but that River, which water'd it all by its regular Overflowings, brought to it the Rains and the Snows of other Countries. For the better multiplying of so beneficial a River, *Egypt* was traversed with an infinite number of Channels of an incredible length and largeness. Thus the *Nile* carry'd Fruitfulness every where with its wholesome Waters, united Towns to one another, and the great Sea to the Red Sea, kept up Commerce both within and out of the Kingdom, and fortify'd it against the Enemy: so that it was altogether both the Nourisher and the Defender of *Egypt*. The Fields were for a while swallow'd up

Hered. 2.

Diod. 1. j.

2.

with it; but the Towns that were set above by vast pains and labour, and rais'd as Islands in the midst of the Waters, joyful at such their advancements, they beheld all the Plain overflown; and at the same time made fruitful by the Nile. When it swell'd itself above Measure, there were great Lakes cut hollow by the Kings, that open'd their Bosoms to the pour'd out Waters. These again had their Discharges prepar'd; great Sluices open'd, or shut them up, as there was occasion; and the Waters, having thus their Retreat, tarry'd no longer on the lands than just what was necessary to marle, and make them fertile.

Such was the use of this great Lake, which was call'd the Lake of *Myris*, or of *Moeris*. It was the name of the King that had caus'd it to be made. One would be astonish'd to read, what has been affirm'd, that the Compass of it round was about a hundred and fourscore Leagues. That too much of the good Land might not be lost by the cutting it hollow, they extended it chiefly towards the Coast of *Libya*. The Fishery was worth to the King vast Sums of Money; and so when the Land did not produce any thing, it yielded Treasures by being covered with the Waters. Two Pyramids, each of which bore upon a Throne two *Colossus*-like Statues, the one of *Myris*, the other of his *Wife*, were rais'd three hundred Foot high in the midst of the Lake, of an equal Depth under, as above, the Water: So that they shew'd that they were

were built before the Hollow was fill'd, and that a Lake of that vast Extent was made by Man's Hand under one single Prince.

Those who do not know to what degree the Earth may be improv'd, take for a Romance what is related of the number of the Towns in *Egypt*. The Richness of them is no less incredible. There was not one of them that had not magnificent

Temples, and most stately and august Palaces. Architecture discover'd there, in all things, such a noble Simplicity and Greatness, that it took up the whole Imagination. The long Galleries expos'd to every ones View such Sculptures in them as *Greece* took for Models. *Thebes* was able to dispute it with the finest Cities of the Universe. Her hundred Gates, which

None sung of, are known to all the World. She was as full of People, as she was vast, and it was said she could at one time draw out ten thousand able Soldiers thro' each of her Gates. Let there be, if you please, a little stretch in that Number, yet it is most certain that her People were not easily number'd. The *Greeks*, and the *Romans*, have celebrated her Magnificence and Grandeur. Though they had only seen the Ruins of her, so extremely splendid were those Remains.

If our Travellers had got so far as where the City was built, they would, no doubt, have yet found something incomparable in her Ruins: For the Works of the *Egyptians* were made to hold out against the de-

struction

struction of time. Their Statues were Co-
Herod. & losses; their Pillars vast; *Egypt* aimed at
Diod. loc. Grandeur, and to strike the Eyes at a di-
citat. stance, but always to content by the Just-
ness of the Proportions. There were disco-
ver'd in *Said* (you know very well that that
Voyag. pr. is the Name of *Thebais*) Temples and Pa-
by M. The- laces almost yet entire, where those Pil-
venot. lars and Statues are innumerable. One
Palace is admir'd there above all, the
Remains of which seem only to continue
to efface the Glory of all others even the
greatest Works. Four Galleries, whose
Prospect lost our Sight, bounded on each
side by Sphinxes of as curious a Substance,
as their Greatness is remarkable, serve as
Avenues from four *Portico's* of such a height
as were an Astonishment to the Eyes. What
Magnificence and Extent was there! As
yet, those that have describ'd to us this
prodigious Building, have not had time
of going round it; nay, and are not very
sure they have seen above half of it; but
however, all they have seen was very
surprizing. A Hall, which seems to be
plac'd in the middle of that stately Pa-
lace, was supported by six score Pillars of
thirty six Foot in Compass, proportionably
high, and intermixt with Obeliskes, which
so many Ages have never been able yet
to demolish. Even the Colours are still
preserv'd among the Ruins of that ad-
mirable Edifice; ay, and preserv'd in
their Strength and Vivacity. So skill'd
was *Egypt* in imprinting the Characters
of Immortality on all her Works. Now
that

hat the Name of *the King* is gone thro' all the known Parts of the World, and that *our Prince* extends likewise his Researches as far into the most beautiful Works of Nature and of Art, would it not be an Object worthy of so noble a Curiosity, to discover the Beauties which *Thebais* locks up in her Desarts, and to enrich our Architecture with the Inventions of *Egypt*? What Power and what Art was it, that could make such a Country to be the Wonder of the Universe? And what Beauties might there not be found if we come yet unto this Royal City, since that, at so great a Distance from it, such Marvels are discover'd?

But it is *Egypt's* Glory alone to erect Monuments for Posterity. Her *Obe-lisques*, even at this day, as well by their Beauty, as their Height, do make up the chief Ornaments of *Rome*; and the *Romans*, despairing of ever equalling the *Egyptians*, thought it would very well contribute to their Greatness, the borrowing the Monuments of their Kings.

Egypt had not yet seen any great Buildings besides the Tower of *Babel*, when she invented her Pyramids, which as well by their Figure, as by their Grandeur, triumph'd over Time and *Barbarians*. The good Taste and Judgment of the *Egyptians* made them then to be in love only with things truly solid and regular. Nor is it the Point, Whether Nature of herself brought it to that simple Air, to which it is so hard to return, when

the Judgment is vitiated by Novelties and extravagant Attempts: however it be, the *Egyptians* have lov'd only regular Attempts: they only aim'd to be new and surprising in the infinite variety of Nature; and boasted that *they* only, like the *Gods*, had made Immortal Works. The Inscriptions of the Pyramids were no less noble, than the Work itself; They spake to the Beholders: One of those Pyramids by its Title admonish'd all Lookers on, how they did compare her with the rest, saying, *that she was as much above all the other Pyramids, as Jupiter was above all the other Gods.*

Whatever have been the efforts of Men, the insufficiency and vanity of the same has been apparent in all things, and here particularly, those Pyramids were only Tombs; and yet Kings, who built them, have not been able to get an Interment in them.

Herod. ib. I should not speak of that beautiful Palace, call'd the *Labyrinth*, if *Herodotus*,
Diod. 1. who saw it, did not assure us that it was
Scit. 2. more surprising than the Pyramids. It was built on the side of the Lake of *Myris*, and a prospect was given to it proportionably to the Grandeur of it. Other-
Herod. ib. wise it was not so much one single Pa-
Diod. 1. lace, as a Magnificent Pile of twelve Pa-
Scit. 2. laces regularly dispos'd, and which had, as it were, one Communication. Fifteen hundred Chambers join'd to Terrass Walks were all ranged round a dozen Halls, and all those that came to visit them, were at a loss how to find their way out again. The Building was as large
under

under ground. Those lower Fabricks were design'd for the *Sepulchres* of Kings, and (who can mention it without Grief and Shame, and deep deploring the Blindness of Mankind?) yet withal to nourish consecrated Crocodiles, which were among the Gods of a Nation in all things else so great and wise.

You would be astonish'd to see so much Magnificence in the *Sepulchres* of *Egypt*. For, besides that they erected them as sacred Monuments to bear to future Ages the Memory of those great Princes, they look'd upon them as *eternal Habitations*. The Houses were call'd *Inns*, where we *Diod. ib.* were only to be *en passant*, and for a Life too short to finish our designs in, but the *true Houses* were the *Tombs*, which we were to dwell in to infinite Ages.

But *Egypt* laid not out its utmost efforts on inanimate things. Her more noble Works and her most delicate Art lay in forming the Manners of Men. *Greece* was so convinc'd of it, that her greatest Men, such as *Homer*, *Pythagoras*, *Plato*, *Lycurgus* also, and *Solon*, those two great Legislators, and others, needels here to mention, went to learn Wisdom in *Egypt*; *Aët. vii.* God would even that *Moses* should be *20, 21, 22.* learn'd in all the Wisdom of the *Egyptians*: and by that came he to be *Mighty in Words and in Deeds*. True Wisdom makes use of every thing, and God will not have those, whom he inspires, to neglect humane means, which do also, in their way, come from him.

Those Sages of *Egypt* had study'd Rule and Government, which made their Minds solid, their Bodies robust, their Wives fruitful, and their Children strong and vigorous. By which means the People increas'd in number and in Force. The Country was naturally healthful, but Philosophy had taught them that Nature requir'd Assistance. There is an Art in forming Bodies, as well as Minds. This Art, which by Negligence we have lost, was very well known to the Antients, and

Diod. 1. *Egypt* had found it. It principally made
S. 1. use of great Frugality and Exercise for this good Design. In a great Field of War
Herod. 3. which *Herodotus* saw, the Skulls of the *Persians* easy to be pierc'd, and those of the *Egyptians* more hard than the Stones with which they were mingled, plainly shew'd the Softness of the one, and the robust Constitution, which a frugal Dyet, and vigorous Exercises, gave to the other. Courses on Foot, Races on Horseback, and in Chariots, were much practis'd in *Egypt*, and with an admirable Address; there were not in all the World better Horsemen than the *Egyptians*. When *Diodorus* tells us, they despis'd the *Lute*, as an Exercise which had a dangerous Strength, and was but of a short Continuance, he would be understood by the *Lute* of the strains and violence of enraged Wrestlers, which *Greece* herself, tho' she crown'd it in her Games, had condemn'd, as but very little agreeable to free Persons; but with a certain moderation, it was very well becoming

Diod. 1.
S. 2.
22, 18, 02

ing Gentlemen; and *Diodorus* himself informs us, that the *Mercury* of the *Egyptians* had invented the Rules of it, as well as the Art of forming Bodies. The same must be understood also in what that Author says concerning *Musick*. That which he makes the *Egyptians* to despise, as being apt to *Id. 1. §. 2.* soften and debase the Courage, was, doubtless, that soft and effeminate Musick, which only provok'd them to Pleasures, and to a false and womanish Tendernefs. For, as for that generous Musick, whose noble Concords raise the Mind and Heart, the *Egyptians* never slighted that, seeing, as *Diodorus* himself tells us, their *Mercury Id. 1. §. 1.* had invented it, and had also invented the gravest sorts of Musical Instruments. In the solemn Procession of the *Egyptians*, where the Books of *Trismegistus* were carry'd in Pomp, there was seen the Chanter at the Head, holding in his Hand a Symbol of Musick (I know not what it was) *Cle. Alex.* and the Book of the sacred Hymns. In short, *Strom.* *lib. 6.* *Egypt* forgot nothing that might polish the Mind, ennoble the Heart, and fortify the Body. Four Hundred thousand Soldiers, which she maintain'd, were those of her Citizens, which she exercis'd with the exactest Care. The Laws of the Militia were easily kept, and as it were of themselves, because the Parents instructed their Children in them; for the Profession of War went from Father to Son, as other Professions did; and, next to the Priestly Families, those that were accounted the most Illustrious, were, as among us, the Families

Plat. in
Tim.

Families set apart for Arms. But yet I will not say that *Egypt* hath been very Martial. She hath had a great many Troops well disciplin'd and kept; she hath often exercis'd them for a Show in military Services, and, as it were, had the images and resemblances of Battles; but it is only War and downright Fighting, that makes Men Warriors. *Egypt* lov'd Peace, because she lov'd Justice, and had only Soldiers for her Defence. Being contented with her own Country, which had Plenty of all things, she thought but little of enlarging it by Conquests. She did it after another way, by sending her Colonies all the World over, and with them Politeness and Laws. The most celebrated Cities came to learn in *Egypt* their Antiquities, and the first beginning of their most excellent Institutions. They consulted her on all sides in the Rules of Wisdom. When those of *Elis* had set up the *Olympick* Games, the most famous of all *Greece*, they sought by a solemn Embassy the approbation of the *Egyptians*, and learnt from them new ways of encouraging the Combatants. *Egypt* reign'd by her Counsels, and that Government of Understanding appear'd to her more noble and glorious, than that she establish'd by her Arms. Although the Kings of *Thebes* were incomparably the most puissant of all the Kings of *Egypt*, yet they never attempted upon the neighbouring *Dynasties*; unless it was to secure them when invaded by the *Arabians*: so that to speak truly, they rather chose to get from Strangers,

Strangers, than were willing to lord it over their own natural Country-men. But when they concerned themselves with being Conquerours, they surpass'd all others. I do not speak of *Osiris*, the Conquerour of the *Indians*; probably that was *Bacchus*, or some other Hero as fabulous. The Father of *Sesostris* (the Learned will have him *Amenophis*, otherwise *Memnon*) either *Diod. l. 1.* through Instinct or Humour, or, as the *E. S. 2.* *Egyptians* say, by the Authority of an Oracle, first thought of making his Son a Conquerour. He followed the way of the *Egyptians* in it, that is to say, with great deliberation. All Children, that were born the same day as *Sesostris*, were brought to Court by the King's Command: He bred them up as if they were his own, and with the same care as *Sesostris*, near whom they were bred. He could not give him either more faithful Ministers, or more zealous Companions for his Wars. When he was somewhat grown up he made him serve his Apprenticeship in a War against the *Arabians*. That young Prince there learnt to be patient of Hunger and Thirst, and brought that Nation into Submission, which until then was untameable. Being accusom'd to Warlike Labours by that Conquest, his Father made him turn to the *East of Egypt*; he attack'd *Libya*, and a great part of that vast Region was subdued. About this time his Father dy'd, leaving him in a condition of undertaking all things. He form'd no less a Design than that of the Conquest of the World:

World: but, before he went out of his Kingdom, he provided for his own Security in it, in gaining the Affections of all his People by his Liberality and Justice, and also by regulating the Government with an extream Prudence. In the mean while that he was making his Preparations, he levied Soldiers, and gave them for their Captains those young men, which his Father had caus'd to be bred up with him. These were seventeen hundred, able to inspire into all the Army Courage, Discipline, and the Love of their Prince. That done, he enter'd into *Ethiopia*, which he made Tributary to him. He went on with his Victories in *Asia*. *Jerusalem* soon felt the force of his Arms. Rash and violent *Reboboam* could not resist him, so that *Sesostris* carry'd away the Riches of *Solomon*. God by a just Judgment, had deliver'd them into his Hands. He travelled into the *Indies* further than *Hercules*, or *Bacchus*, and further than ever was done by *Alexander*, for he subdued the Country beyond *Ganges*. You may therefore judge if the more neighbouring Countries withstood him. The *Scythians* obey'd him even to *Tanais*: *Armenia* and *Cappadocia* became his Subjects. He left a Colony in the ancient Kingdom of *Cokchos*, where the Customs of *Egypt* have always continu'd since. *Herodotus* hath seen in lesser *Asia*, from one Sea to the other, the Monuments of his Victories, with the proud Inscription of *Sesostris*, King of Kings, and

and *Lord of Lords*. There were some of them even in *Thrace*, and he extended his Empire from *Ganges* to the *Danube*. The difficulty of getting Provisions, kept him from entring any further into *Europe*. He return'd, after nine years, loaden with the Spoils of all the conquer'd People. Some of them had very couragiously defended their Liberty; others yielded without Resistance. *Sesostris* took care to mark out, on his Monuments, the difference of *those* in Hieroglyphick Figures, after the manner of the *Egyptians*. To describe his Empire, he found out Geographical *Charts*. A hundred famous Temples, erected to the honour of the Tutelary Gods of all the Towns, were the first, as well as the most beautiful, Tokens of his Conquests; and he was very careful to publish in the Inscriptions, that those great Works had been accomplish'd without any fatigue to his Subjects. He made it his Glory to govern them discreetly, and not to make any but his Captives to assist at the Monuments of his Victories. *Solomon* had given him the Example. That wise Prince employ'd only his Tributary People in the great Works which render'd his Reign Immortal. The Natives were engag'd in more noble Exercises: they were men of War, and chief of his Captains. *Sesostris* could not regulate himself by a more perfect Model. He reign'd thirty three years, and a long time enjoy'd his Triumphs, much more worthy of Honour and Glory, if his Vanity had not made him

Herod. 10.

Diod. ibid.

2 Chron.

viii. 9.

Diod. 1. 5.

2.

him to be drawn in his Chariot by vanquish'd *Kings*. It seems he scorn'd to meet Death as other Men; for being become blind in his old Age, he dy'd by his own hand, at least in his own way. His Empire however did not exceed the fourth Generation. But there remain'd yet, in the time of *Tiberius*, very magnificent Monuments, which sufficiently shew'd the Extent of it, as well as the Greatness of his Tributes. *Egypt* soon return'd to her own peaceful Temper. It has been writ that *Sesostris* was the first, that, after his Conquest, soften'd the Tempers of the *Egyptians*, from a fear of their Revolting. If we may believe so, it could only be a Precaution he took up for his Successors. But

Nymphiod. wife and absolute, as he was, what could
l. 12. rer. be seen, that might make him fearful of
barb. post his Subjects, who ador'd him? Besides,
Herod. such a Thought as that was unworthy so great a Prince, and it was an ill Provision for the security of his Conquests, to suffer the Courage of his Subjects to be lower'd and dejected. It is true, likewise, that that great Empire did not last long. It was to fall. A Division was made in *Egypt*. Under *Amasis* the blind, the *Ethiopian Sabacon* invaded the Kingdom. He treated the people of it as well, and did there as Great things, as any of the natural Kings. Never was there seen a Moderation like to that of his, since that after fifty years of a happy Reign, he returned into *Ethiopia* to obey

Tacit.
Ann. 2.

Nymphiod.
l. 12. rer.
barb. post
Herod.

obey the Advertisements which, he believ'd, came from Heaven. The Kingdom, thus left, fell into the hands of *Sethon* Priest of *Vulcan*, a Religious Prince, after his way, but little of a Warriour, and who absolutely enervated the Militia, by his ill treating of his Soldiers. From that time *Egypt* maintain'd herself only by hired Forces. There was found in her a kind of *Anarchy*: for there were twelve Kings, chosen by the People, who shar'd among them the Government of the Kingdom. These built the twelve Palaces that make up the *Labyrinth*. Tho' *Egypt* could not forget her Magnificences, yet she was weaken'd and divided under those twelve Princes. One of them (to wit *Psammeticus*) made himself *Master* by the assistance of Strangers. *Egypt* was so far re-establish'd as to remain pretty powerful for five or six Reigns. At length that antient Kingdom, after it had continu'd about sixteen hundred Years, became weaken'd by the Kings of *Babylon* and by *Cyrus*, and then fell a Prey to *Cambyses*, the most violent and outrageous of all Princes.

Those who very well understood the Temper of *Egypt*, have confess'd that she *Str. l. 17.* was not given to War: You have heard the Reasons of it. She liv'd in Peace about Thirteen hundred Years, when she brought forth her first Warriour, who was *Sesostrius*. We see also that at last, instead of her Militia so carefully disciplin'd and kept up, her greatest Force consisted in strange Troops, which is one of the

the most deplorable Defects that a State can have. But no human things are perfect, and it is no easy thing to have in Perfection both the Arts of Peace and the Advantages of War. 'Tis a long Continuance to have subsisted for Sixteen hundred Years. Some *Ethiopians* reign'd at *Thebes* in that Interval, among others *Sabakon*, and, as we may believe, *Tirbakah*. But *Egypt* gain'd this Benefit from the excellent Constitutions of her State, that the Strangers who conquer'd her, rather took up her Customs than introduc'd any of their own: Thus, changing of Masters, she made no change of Government. She could very hardly endure the *Persians*, whose Yoke she would often shake. But she was not martial enough to support herself, by her own Force, against so great a Power; and the *Grecians*, who defended her, being engag'd by their own Divisions were forc'd to leave her: So that she fell back always to her Masters, the *Persians*; but however she was resolutely tenacious of her old Customs, and for a great while incapable of being brought off from the Maxims of her first Kings. Yet, altho' she retain'd many of them under the *Ptolemies*, the mixture of the *Grecian* and *Asiatick* Fashion was so great in her, that she could scarce be any longer known for old *Egypt*.

We must not forget that the times of the ancient Kings of *Egypt* are very uncertain, even in the History of the *Egyptians*. We hardly know where to place *Osymanduas*, tho' we see so many magnificent Monuments

Diod. 1. 5.
2.

ments of him in *Diodorus*, and such glorious Signs of his Battles. It seems the *Egyptians* knew not who was *Sesostri's* Father, for neither *Herodotus*, nor *Diodorus*, has nam'd him. His Power, however, is more remarkable by the Monuments he has left in all the Earth, than by the Memoirs of his Country; and those Reasons do shew us, that we are not to believe, as some do, that what *Egypt* hath publish'd of her *Antiquities*, has been always so exact and punctual as she hath boasted; seeing that she herself is so uncertain of the most signal time of her Monarchy.

THE great Empire of the *Egyptians* The Assyrians was, as it were, detach'd from all others, ans both and, as you have seen, had not a very long antient and Continuance. That which we are now to modern, the speak of is more supported, and hath Medes and more particular Dates. Cyrus.

Nevertheless we have yet very few things certain concerning the *first* Empire of the *Assyrians*: But let us place the beginning of it at what time we will, according to the different Opinions of the Historians, you will see, that when the World was divided into several petty States, which the Princes rather thought how to preserve than to enlarge; *Ninus*, who was more forward and undertaking, and withal more puissant than his Neighbours, subdu'd them one after another, and went on with his Conquests far up in the *East*. His Wife *Semiramis*, who, to the Ambition, that is common enough to her Sex, join'd a

Diod. lib.
2. Jus. 1.

Courage, and a continu'd Series of Counsels, which is but very seldom found in Women, kept up the vast Designs of her Husband, and finish'd the forming of that Monarchy.

Strabo 16. It was doubtless very great, and the
Herod. 1. Greatness of *Nineveh*, which was set above
Dion. that of *Babylon*, sufficiently shews it. But
Hal. 1. as the most judicious Historians do not
App. init, make this Monarchy so antient as others
op. represent it to us, so neither do they re-
Gen. xiv. port it to be so great. We have seen a
1, 2. very long Duration of the petty Kingdoms
Jud. iii. 8. of which he must have compos'd it, if it
Plat. de was as antient and as large, as the fabulous
leg. 3. *Ctesias*, and those who have taken it up-
 on his Word, describe it to us. 'Tis true
Plato, a curious Observer of Antiquities,
 makes the Kingdom of *Troy*, in the time
 of *Priam*, a Dependance of the *Assyrian*
 Empire. But there is no notice taken of
 it in *Homer*; who, in the Design he had
 to advance the Glory of *Greece*, would
 not have forgot such a Circumstance; and
 we may think that the *Assyrians* were
 little known towards the *West*, seeing so
 learn'd and so curious a Poet in adorn-
 ing his Poem with every thing that was
 pertinent to his Subject, has not any
 where made them to appear there.

Yet, according to the Computation we
 have judg'd most reasonable, the time of
 the Siege of *Troy* was when *Assyria* was at
 the height of her Glory and Power, for
 it was then, when *Semiramis* made her Con-
 quests: But she only extended them *East-*
ward.

ward. Those who are the greatest Flatterers, make her turn her Arms on that side. She had too great a Share in the Counsels and Victories of *Ninus*, not to follow his Designs, otherwise so agreeable to the Situation of her Empire; and I do not believe it can be doubted, but that *Ninus* kept close to the *East*, because *Justin* himself, who favours him as much as is possible, makes him to end his Enterprises on the *West* Side, at the Frontiers of *Libya*.

Therefore I know not at what time *Nineveh* could extend her Conquests even to *Troy*; because we see so little likelihood that *Ninus* and *Semiramis* had undertook any such thing; and that all their Successors, to begin from their Son *Ninyas*, have liv'd in such an effeminate Softness, and with so little Action, that scarce their Names have reach'd to our Ears, and we might much rather wonder how their Empire was able to subsist so long, than believe it could be so enlarg'd.

It was, questionless, much diminish'd by the Conquests of *Sesostris*; but as those Conquests were of a short Continuance, and but poorly kept up by his Successors, we may easily believe that the Countries, which they took from the *Assyrians*, being us'd a long time to their Government, would naturally turn to them again: So that that Empire kept itself in great Power, and in great Peace, until that *Arbaces* discover'd the softness of their Kings, so long conceal'd in the Secrets of their Palaces. Then *Sardanapalus*, whose weaknesses had renderd

derd him infamous and contemptible, soon fell a Sacrifice to his Subjects.

You have seen the Kingdoms that came from the Ruins of that *first* Empire of the *Affyrians*; among others, that of *Nineveh*, and that of *Babylon*. The Kings of *Nineveh* retain'd the Name of Kings of *Affyria*, and were the most Potent. Their Pride quickly rais'd them above all Bounds, such had been their Conquests; among which is accounted that of the Kingdom of the *Israelites*, or of *Samaria*. It could be nothing less than the Hand of God and a visible Miracle, that kept them from overwhelming *Judea* under *Hezekiah*; and it was unknown what Bounds could be given to their Power, when they were seen, a little while after, in their Neighbourhood to invade the Kingdom of *Babylon*, where the Royal Family was extinct.

Xen. Cyr.
2. 1. 5.

Herod. 1.

Babylon seem'd to be born to command all the World. Her People were full of Spirit and Courage. Always Philosophy and the liberal Arts reign'd among them; and the *East* had not much better Soldiers than the *Chaldeans*. Antiquity admir'd the rich Harvests of a Country which the Negligence of its Inhabitants now leaves without Culture. And its Abundance made the ancient Kings of *Persia* look on it as a third part of so great an Empire. Thus the Kings of *Affyria*, swoln with an Increase, which added to their Monarchy so opulent a City, form'd new Designs. *Nebuchadnezzar*, the First, thought

thought his Empire unworthy of him, unless he could add the whole Universe to it. *Nebuchadnezzar*, the *Second*, prouder than all the Kings his Predecessors, after his unheard of Successes, and astonishing Conquests, rather chose to make himself be ador'd as a God, than to command as a King. What works did not he undertake in *Babylon*? What Walls, what Towers, what Gates, and what Circumvallations were there seen? It seem'd as if the old Tower of *Babel* was going to be renew'd in the prodigious height of the Temple of *Bel*, and that *Nebuchadnezzar* had resolv'd to storm Heaven anew. His Pride, although brought down by the Hand of God, did not cease to spring up again in his Successors. They could not endure any Power near them; and resolving to bring all under the Yoke, they became insupportable to their Neighbours. That Jealousy re-united against them, together with the Kings of *Media* and *Persia*, a great part of the *Eastern* People. Pride is easily turn'd into *Xen. Cyr.* Cruelty. Thence as the Kings of *Ba-3. 4.* *bylon* did inhumanely treat their Subjects, whole Countries, as well as the chief Lords of their Empire, join'd with *Cyrus* and the *Medes*. *Babylon*, too much us'd to command and conquer to fear so many Enemies that were all languid against her, became (whilst she thought herself invincible) Captive to the *Medes* whom she attempted to subdue, and her Pride, at last, prov'd her utter Ruin and Destruction.

The Fate of this great City was strange, seeing she fell by her own *Inventions*. *Euphrates* had almost in her vast Plains the same Effect as *Nilus* had in those of *Egypt*: but to make it more commodious, there was requir'd more of Art and Labour than *Egypt* used for the *Nile*. *Euphrates* was not only broad and deep but direct in its Course, therefore rapid; yet *Babylon*, through which it ran, was, as well as the Country, secured from its inundations; such was the height and strength of those wonderful Walls, or Banks, made by *Semiramis*, *Nebuchadnezzar*, the Second, and *Nitocris*. What the great *Semiramis* began, *Nebuchadnezzar*, the Proud, might improve, but the wise *Nitocris* perfected them. To break the Violence of its too impetuous Waters it was necessary, as well for the safety of the City, as the Plains, whose Fruitfulness became thereby incomparable, to make it run through an infinite number of Channels and Turnings; which was done by sinking, first, great and artificial Lakes on the sides of the River, and above *Babylon*; then raising the sides of its Channels in the City by strong Works and Gates. These Lakes, *Nitocris*, as prudently fill'd up again; Then undertook a work surprising and marvellous, which was to build a Stone-Bridge, for the more easy communication of the City, too far distant in its Parts. To do this it was necessary to drain so deep and rapid a River, by turning those Waters into a vast and immense Lake, prepar'd

prepar'd of a great depth, and whose Circumference was, by the lowest Account, a Hundred and Fifty Miles; this was the work of *Nitocris*, Mother of *Labyrinthus*, otherwise called *Nabonides*, or *Belsazzar*, the last King of *Babylon*. In the Channel thus drain'd, she, finding the Bottom to be Sandy and bad, sunk a Vault, or Gallery of Communication, between the old Palace and the new one of *Nebuchadnezzar*; then turn'd again the River over that Arch, on which too she founded her Bridge; and, lining the Sides of the Channel with strong large Brick, she made, facing to each Street, a pair of Stairs from the same, securing the Entrance a top of these by Brass Gates; and fixing a Sewer, from the River into that Lake, at a proper heighth, kept it always in due Bounds. The Diligence that was us'd herein equall'd the Grandeur of it. But yet this Queen, so discerning as she was, never thought that she instructed her Enemies how to take her City. It was by breaking up the lower Sluices of that same Lake, which she had hollowed, that *Cyrus*, tho' he drown'd thereby the Country, drain'd the *Euphrates*; when, despairing of his reducing *Babylon*, either by Force, or Famine, he open'd into it from the sides of the City that Passage, which we have seen so much pointed at by the Prophets.

*Herod.
ibid.*

If *Babylon* could have but believ'd she had been perishable, as are all human things; and an extravagant confidence had not thrown her into downright Blindness;

Ibid.

he might not only have been able to foresee what *Cyrus* did, the remembrance of such a Work as that being very fresh, but also, by guarding all the Descents, she had overthrown the *Persians* in the Channel of the River where they pass'd. But they thought of nothing but their Pleasures and Entertainments: they had then neither Order nor any regular Command. And so are destroy'd not only the strongest Places, but also the greatest Empires. Dread and Astonishment fill'd every place; the impious King was kill'd; and *Xenophon*, who gives that Title to the last King of *Babylon*, seems by that word to aim at the Sacrileges of *Belsazzar*, which *Daniel* makes us to see punish'd by so surprising a Fall.

Xenoph.
7.

The *Medes*, who had destroy'd the first and chiefest Empire of the *Assyrians*, destroy'd also the second; as if that Nation had been appointed to be fatal to the *Assyrian* Grandeur. But, at this Second time, the Valour and great Name of *Cyrus* made the *Persians*, his Subjects, to have the Honour of this Conquest. And, indeed, it was entirely owing to this Hero, who having been bred up under a severe and regular Discipline, according to the Custom of the *Persians*, a People then as moderate, as since they have been voluptuous, was enur'd from his Infancy to a sober and military Life. The *Medes*, heretofore so laborious and martial, at length soften'd through their Plenty and Abundance, as it always happens, had great need of such a General,

Xenoph.
Cyr. 1.

a General. *Cyrus* made use of their Riches, and of their Name, always respected in the East: but he plac'd his hopes of Success in the Troops he had brought from *Persia*. At the first Battle *Nerigblissar*, King of *Babylon*, was kill'd, and the *Assyrians* routed. To his Valour he join'd Policy; for fear of ruining so fine a Country, which he already look'd on as his Conquest, he resolv'd to have the Labourers sav'd on both sides. He knew how to awaken the Jealousy of the neighbouring People against the proud and haughty Power of *Babylon*, that was for invading all; and at length the Glory that he gain'd, as much by his Generosity and Justice, as by the Happiness of his Arms, having re-united them under his Standard, with such great Assistances he subdued that vast Extent of Land, whereof he made his Empire.

Thus was *this* Monarchy rais'd. *Cyrus* made it so Potent, that it could not very much fail of aggrandizing itself under his Successors. But, to understand how it came to be destroy'd, we need only to compare the *Persians*, and the Successors of *Cyrus*, with the *Greeks* and their Generals, especially with *Alexander*.

CAMBYSES, the Son of *Cyrus*, was he, who corrupted the Manners of the *Persians*. His Father, who was so well brought up in all the Arts and Care of War, took not care enough to give to the Successor of so great an Empire an Education suitable to his own: and, by the common Fate

Pol. 5. 44.
Xenoph.
Cyr. 4. 5.

V.
The Persians, the Grecians, and Alexander.

Plat. de
leg. 3.

Fate of human things, too much Greatness destroys virtue. *Darius*, the son of *Hystaspes*, when rais'd unto the Throne, brought better Dispositions, and made some Efforts to repair the Disorders. But the Corruption was already too universal: *Abundance* had introduced great Irregularities into their Manners; and *Darius* had not himself observ'd so just a Strictness as to be able on the sudden to redress others. Every thing degenerated under his Successors, and the Luxury of the *Persians* was not circumscribed by any Bounds or Measure.

Plat.
Alcib. 1.
Herod. lib.
1.

Herod. 3.

But although those People, then become powerful, had lost very much of their ancient Virtue, by giving themselves up to their Pleasures, they had yet always kept up something that was great and noble. What is there to be seen more noble than the Horror they had for lying, which was always accounted by them a most base and shameful Vice? What they look'd upon as very unworthy, next to lying, was, to live upon borrowing. Such a Life as that seem'd to them to be idle, shameful, servile, and so much the more contemptible, as it led on to lying. By a Generosity that was natural to their Nation, they always treated vanquish'd Kings with great Humanity. If the Children of those Princes were not able to be assistant in the Field to the Conquerours, they left them to command in their own Countries with almost all the Marks of their ancient Grandeur. The *Persians* were Courteous,

ous, Civil, Liberal to Strangers, and they knew how to make use of them. Persons of Merit were consider'd by them, and they spar'd for nothing to gain them. 'Tis true, they were not arrived at the perfect knowledge of that Wisdom which instructed how to govern well. This great Empire was always ruled with some Confusion. They could never find out that curious Art so well practis'd since by the *Romans*, of uniting all the Parts of a great Estate, and making but one perfect whole of them. So likewise were they scarce ever without some considerable *Revolts*. Yet they had no mean Share of good *Polity*. The Rules of Justice they understood, and they have had great Kings, which have made them be observ'd with an admirable Exactness. Crimes were severely punish'd, but with that Moderation, that in easily pardoning the first Faults, they corrected the After-Relapses with rigorous Chastisements. *Herod. 1.* They had a great many good Laws, almost all came from *Cyrus*, and from *Darius*, the Son of *Hystaspes*. They had Maxims of *Plat. de.* Government, Councils order'd for the main-^{leg. 3.} taining them, and a great Subordination in ^{Esth. i. 13.} all Employments. When they said that the Great Men, who made up the Counsel, were the Eyes and the Ears of the Prince; *Xenoph.* they mean that he had his Ministers as ^{Cyr. 8.} we have the Organs of our Senses, not for him to be idle, but to act by their means; and of the Ministers, that they were not to act for themselves, but for the Prince

Prince as the Head, and with him for all the Body of the State. Those Ministers were to be instructed in the ancient Maxims of the Monarchy. The Register which they kept of past Occurrences, serv'd as Rules to Posterity. There were put down the Services which every one had done, for fear least, to the shame of the Prince, and the great unhappiness of the State, they should continue unrewarded. It was one good way to engage particular men to the Publick Interest to tell them that they never were to sacrifice for themselves alone, but for the King, and for all the State, in which every one was concern'd with the other. One of the chiefest cares of the Prince was to see Agriculture flourish: and those Noblemen, whose Government was the best cultivated, had a Suitable part of his Thanks. As there were Offices set up for the Conduct of Arms, so there were likewise some establish'd to inspect into the Country Labours: So that these were two Charges alike, one of which was to take care to Defend the Country, and the other to cultivate it. The Prince protected them with almost an equal Affection, and made them to concur to the Weal-Publick. Next to *those*, they were most honoured who had bred up a great many Children. The respect wherewith the *Persians* were inspir'd from their Infancy for Regal Authority was grown to that excess, that they mingled Adoration with

Esh. i. 13.

Ibid. 6.

Herod. 1.

with it, and appear'd rather Slaves, than Subjects brought by reason to pay their Submission to a legitimate Empire: This was the *Eastern Temper*; and peradventure the brisk and violent Nature of those People requir'd a Government that was thus more firm and more absolute.

The manner how they bred up the Children of Kings is admir'd by *Plato*, and propos'd to the *Grecians* as the model of *Plat.* a perfect Education. At seven Years of *Alcib. 1.* Age, they are taken from the hands of the Eunuchs to teach them how to ride on Horseback, and to follow the Chase. At fourteen, when the Mind begins to form itself, there are given them for their Instructors, four Men, who are the most Vertuous and Wise that can be found out in the Kingdom. The first, says *Plato*, teaches them Magick, that is to say in their Language, the Worship of the Gods, according to the antient Maxims, and according to the Laws of *Zoroastres*, the Son of *Oromases*. The second instructed them how to speak the Truth, and how to do Justice. The third taught them how they should not suffer themselves to be overcome by their Pleasures, that so they might be always free and truly Kings, Masters of themselves, and of their Desires. The fourth fortify'd their Courage against Fear, which would make Slaves of them; and rob them of that presence of mind, which was so necessary for Command. The young Lords were bred up at the Gate of the King with his Children, there was particu-
lar

*Xenoph. de
exped. Cy-
ri. Jun.
lib. 1.*

lar Care taken that they should neither see, nor hear, any thing that was unbecoming; *these* gave the King an Account of their Conduct, and that Account which was given of these young Nobles, was by his Order attended with suitable Punishments or Rewards. The Youth, who saw them, did early, with their Vertue, learn the knowledge of both how to obey and command. And with such an Institution, what might not be hop'd for from the Kings of *Persia*, and their Nobles, if as great a Care had been taken to direct them well in the Progress of their Age, as there all ways was to instruct them in their Infancy! But the corrupted Manners of the Nation drew them quickly into their Enchanted Pleasures, against which no Education can fence. Yet it must be confess'd, that notwithstanding the Effeminacy of the *Persians*, and notwithstanding the Care they had of their Beauty, and of their Dress, they wanted not Valour. They stood always much on that, and they have given very signal marks of it. The Military Art with them had the preference it deserv'd, as that, under the Covert whereof all others might be exercis'd in quiet. But they never understood the bottom of it, nor knew what an Army could do that us'd Severity, Discipline, ranking of their Troops, the order of Marches and Incampments; and, to conclude, a certain Conduct, which made those great Bodies to move without Confusion, and in the best manner. They thought they had

Xenoph.

had all, when they had collected together a huge number of People without any choice, to go to the War with Bravery and Courage, but without Order, and who found themselves embarras'd with an infinite multitude of unnecessary Persons, whom the King and the great Men drew after them only for their Pleasures. For their Effeminacy was so great, that they would find in the Army the same Magnificence and Delicacies as in those places where the Court made its ordinary Abode and Stay; so that the Kings march'd with their Wives, their Concubines, their Eunuchs, and whatsoever else might contribute to their Pleasures. Their Gold and Silver Vessels, and the best sort of moveable Household Goods, follow'd in a most prodigious abundance; and, in short, all the Train that such a Life requires. An Army made up after this manner, and already encumbred with the excessive Multitude of its Soldiers, was over-charg'd by the unaccountable number of those who did not Fight. In this Confusion it was impossible to move in any Regularity and by consent; the Orders never came in time, and in any Action all went as they could, and no body could make any Provision or Forecast. And withal they must make but a short work of it, and come rapidly, like a Torrent, into a Country: for such a vast Body, and that greedy not only of what was necessary for Life, but also of what was serviceable for their Pleasure, consum'd all in a little time, and one can scarce
 imagine

imagine where they could get their Subsistence.

And yet with this great Pomp and Ceremony did the *Persians* astonish the People that understood the trade of War no better than themselves. And those who did understand it, found themselves either weaken'd by their own divisions, or overpower'd by the Multitude of their Enemies; and by that means it was that *Egypt*, as proud as she was, both of her Antiquity, and of her wise Institutions, and of the Conquests of her *Sesostris*, became subjected to the *Persians*. It was no hard matter for them to conquer the lesser *Asia*, and also the *Greek Colonies*, which the Softness of *Asia* had corrupted. But when they came to *Greece* itself, they found, what they had never seen, a regulated Militia, well bred Commanders, Soldiers us'd to live sparingly, Bodies harden'd to Travel, which the *Lute*, and other Exercises common in that Country, had made dexterous and nimble; Armies very small indeed, but yet were like to those vigorous Bodies that seem to be all nervous, and where all is made up of Life and Spirit; and withal so well commanded, and so observant of the Orders of their Generals, that one would think that the Soldiers had all but one and the same Soul, such an exact Harmony and Agreement was seen in all their Motions.

But what *Greece* had still, that was more great, was, a firm and provident Polity, that understood how to abandon, hazard
and

and defend what was necessary, and, what was greater yet, a Courage, which the love of Liberty, and that of its Country made invincible.

The *Greeks*, naturally full of Spirit and Courage, had been early cultivated by Kings and Colonies come from *Egypt*, which, establishing themselves at the first in divers parts of that Country, had every where impress'd that excellent Polity of the *Egyptians*. From thence they learn'd the Exercises of the Body, the Lute, Foot-races, racing on Horseback, and in Chariots, and the other Exercises, which they brought to Perfection by the glorious Crowns of the *Olympic Games*. But the best thing which the *Egyptians* had taught them, was *Docility*, and how they should form themselves by Laws for the Publick Weal. The *Greeks* were taught how to look after themselves, and also to have a regard for their Families, as they were part of a greater Body, which was the Body of the State; Parents educated their Children in this Principle; and the Children learn'd from their Cradles to look upon their Country as a common Mother, to whom they belong'd even more than to their Parents. The word *Civility* did not only signify among the *Greeks* Humanity, Kindness, and mutual Deference, which made Men sociable; but a *Civil Man* was nothing else but a good Citizen, who always consider'd himself as a Member of the State, which submitted to be govern'd by *Laws*, and, with them

PART H. M conspired

*Plat. de.
leg. 3.*

conspired to the publick good, without making invasions upon any Man's right and property. The ancient Kings, whom the Greeks had had in divers Countreys, as *Minos, Cecrops, Theseus, Codrus, Temenides, Crisobontus, Eurysthenes*, and such as these, had infus'd this Principle into all the Nation. They were all Popular, not at all in flattering the People, but in procuring their Welfare, and in making the Laws to be observ'd.

What shall I say of the Gravity of their Judgments? What graver Tribunal was there ever than that of the *Areopagus*, so much had in reverence throughout all Greece, as that it was said the Gods appear'd there? It has been famous from the earliest of Times; and *Cecrops* probably founded it after the model of the Tribunals in Egypt. Not any Society has so long kept up the reputation of its ancient Gravity; for all manner of deceitful Rhetorick was ever banish'd from it.

The Greeks, thus polish'd by little and little, thought they were able to govern themselves, and most of the Cities form'd themselves into Common Wealths. But the wise Legislators, who were set up in every Country, *Thales, Pythagoras, Pittacus, Lycurgus, Solon, Pbillog*, and many others, whelm Histories inform us of, took care that Liberty should not degenerate into Licentiousness, and Laws simply writ, and few in number, kept the People in their Duty, and made them all concur to the Publick Good of the Country.

The Idea of Liberty, which such a Conduct inspir'd, was admirable: For the Liberty, which the *Greeks* figur'd to themselves, was a Liberty subject to the Law, that is to say, to Reason itself acknowledg'd by all the People. They would not have *Men only* to have the power among them. The Magistrates who were fear'd, during the time of their Ministry, became private Men, who had only so much Authority as their Experience gave them. The Law was look'd on as the *Mistress*; it was that which set up Magistrates, regulated their Power, and, in a word, which punish'd their Male-administration.

It is not here necessary to examine whether those Ideas were as solid, as they were specious. In short, *Greece* was charm'd with them, and prefer'd the Inconveniences of an exorbitant Liberty to those of lawful Subjection, though these in reality are much less. But, as every Form of Government has its Advantages, that which *Greece* got from her own, was, that the *Citizens* were so much the more in Love with their own Country, as they all contributed to its Administration and Government, and as every private Man might come up to the highest Honours.

How far Philosophy help'd to preserve the State of *Greece* is incredible. The more those People were free, the more necessary was it to establish among them Rules of good Manners, and of Society. *Pythagoras, Thales, Anaxagoras, Socrates, Archytas, Plato, Xenophon, Aristotle*, and many

many others, fill'd *Greece* with those excellent Precepts. There were some extravagant Men that assum'd the Name of Philosophers; but those who were follow'd, were such as taught them to sacrifice their private Interest, and even their own Lives, for the *general* Interest and Safety of the State: And it was the most common Maxim of the Philosophers, that Men ought either to withdraw from publick Affairs, or else only have respect to the Publick Good.

But why do we speak of the Philosophers? The very Poets themselves, who were in the Hands of all the People, instruct them much more than they divert them. The most famous of Conquerors look'd on *Homer* as a Master, that taught to reign well. That great Poet, no less instructed how to obey well, and to be a good *Citizen*; he, and many others, whose Works are equally grave, as they are pleasant, celebrate only those Arts that are useful to human Life, recommend only the Publick Weal, their *Country*, *Society*, and that admirable *Civility* which we have before explain'd.

When *Greece* was thus refin'd, and look'd on the *Asiaticks* with their Delicacy, their starch'd Dresses and Beauty, like that of their Women, she had them in the greatest Contempt. And then their Form of Government, which was regulated only by the *Will* and Command of their *Prince*, (which was the Mistress of all, even their most sacred Laws) wrought an absolute Abhorrence

in them: From *thence* the most odious Object that all *Greece* had, were these the *Barbarians*.

The *Grecians* conceiv'd this hatred from *Ifoc.* the very beginning, and it was become *Paneg.* as their second Nature. One thing that made *Homer's* Poetry to be belov'd, was, because he sung the Victories and Advantages of *Greece* over *Asia*. On the part of *Asia* was *Venus*, that is to say, Pleasures, foolish Loves and Softnesses; and on that of *Greece* was *Juno*, and that is as much as Gravity join'd with Conjugal Affection, *Mercury* with Eloquence, *Jupiter* and Politick Wisdom. On the side of *Asia* was *Mars* impetuous and brutish, that is to say, War made with Fury; on the *Grecian* side was *Pallas*, that is to say, the Military Art, and Valour led on by the Conduct of the Mind. *Greece* had always from that time believ'd that Understanding and true Courage was her natural Lot and Portion: She could by no means suffer *Asia* to think of subduing her; for in undergoing that Yoke, she knew she must subject Virtue to Pleasure, the Mind to the Body, and true Courage to a mad extravagant Force, which consists only in the Multitude.

Greece was full of those Sentiments, when she was attack'd by *Darius*, the Son of *Hystaspes*, and by *Xerxes*, with Armies, whose Greatness seems fabulous, because it was so excessive. Immediately each are prepar'd to defend their Liberty. Although all the Cities of *Greece* were as so

many Common-wealths, yet their common Interest re-united them, and there were no Disputes among them, but to shew who should do most for the Publick Weal. The *Athenians* soon resolv'd to leave their City to be pillag'd and burnt: and after they had sav'd their old Men and their Wives with their Children, they put into Ships all that were capable of bearing Arms. To put a Stop, for some days, to the *Persian* Army, at the strait and difficult Passage, *Thermopylae*; and to make 'em sensible what *Greece* was, a handful of *Lacedemonians* ran with their King to an assur'd Death, being contented that, in so dying, they had sacrific'd to their Country an infinite number of those *Barbarians*, and had left to their Compatriots the brave Example of an unheard of Boldness and Gallantry. Against such Armies and such a Conduct *Persia* found herself weak, and oftentimes found, to her Loss, what Discipline could do against Multitude and Confusion, and what Valour was able to effect, that was conducted with Art, against a blind Impetuosity.

*Plat. de
Leg. 3.*

Persia, that was so many times overcome by them, had nothing left to do but to make division among the *Greeks*: and the condition in which the *Greeks* found themselves by their Victories, made that an easy Enterprize. As Fear kept them united, so Victory and Confidence broke that Union. Being us'd to fight and to conquer, when they thought they had nothing more to fear from the Power of the *Persians*, they

they fell then one upon another. But that State of the *Greeks*, and the Secret of the *Persian Policy* wants a little further Explanation.

Among all the Republicks, of which *Greece* was made up, *Athens* and *Lacedæmonia* were the chief. There could not be more *Wisdom* than was to be had at *Athens*; nor more *force* and *strength* than at *Lacedæmon*. *Athens* was set upon *Pleasure*; the *Lacedæmonian* life was hard and laborious. They both lov'd *Glory* and *Liberty*: but *Atheonian Liberty* naturally tended to *Licentiousness*; and *Lacedæmonia*, being held in by her severe *Laws*, the more she was suppress'd *within*, the more did she endeavour to enlarge her *Dominion abroad*. *Athens* was desirous also of *Rule*, but it was from another *Principle*. *Interest* and *Honour* went together. Her *Citizens* were excellent in the *Art of Navigation*; and the *Sea*, over which she reign'd, had enrich'd her. To make herself sole *Mistress* of all *Commerce*, there was nothing she would not attempt to *subject*; and her *Riches*, which had fill'd her with that desire, furnish'd her with *ways* and *means* how to satisfy it. On the contrary, the *Lacedæmonians* had *Money* in *Contempt*: As all her *Laws* tended to make her a *Martial Republick*, the *Glory of Arms* was the only *Charin* where-with the *Minds* of her *Citizens* were possess'd. From thence naturally she was ambitious of *Domination*, and the more she

was above Interest, the more she gave herself up to Ambition.

Plat. de
Leg. 3.

Lacedæmonia by her regular Life was firm in her Maxims and Designs. *Athens* was more quick and sprightly, and the People there were too much Masters. Philosophy and the Laws indeed wrought very good Effects in such exquisite Natures, but Reason by itself was not able to restrain them. A wise *Athenian*, and one who admirably well understood the Temper and Complexion of his Country, informs us, that Fear was absolutely necessary for Minds that were so sprightly and so free; and that there was no longer any governing of them, when the Victory of *Salamine* had secur'd them against the *Persians*. Then two things destroy'd them, the Glory of their famous Actions, and the Security, in which they thought they were. The Magistrates were no longer obey'd, and as *Persia* was afflicted through an excessive Subjection, so *Athens*, *Plato* says, felt the Calamities of an excessive Liberty. Those two great Common-wealths, so contrary in their Tempers and Conduct, yet embrac'd each the design of reducing all *Greece*; so that they were always Enemies, and they were more so from the contrariety of their Interests, than from the Incompatibility of their Tempers. The Cities of *Greece* desir'd no such Sovereignty or Domination of either of them: for, besides that every one wish'd to be able to preserve their own Liberty, they found the Empire of those two Republicks

too troublesome. That of *Lacedemonia* was fierce: There was in her People, I know not what of a wild Barbarity. A Government too rigid, and a Life too laborious, made their Spirits too fierce, too austere, and too imperious: add to this likewise, that one must resolve never to be in Peace under the Empire of a City, that, being form'd for War, could not preserve itself but by an uninterrupted continuance of it. Thus the *Lacedemonians* resolv'd to command, and all the rest were afraid least they should command. The *Athenians* were naturally more mild and agreeable. There was nothing to be seen more delightful than their City, where their Feasts and their Plays were perpetual; where Wit, where Liberty, and the Passions afforded every day new Spectacles. But their unequal Conduct was displeasing to their Allies, and was yet more insupportable to their Subjects: It was therefore necessary to shake off the Fantastry of a flatter'd People, which is, according to *Plato*, something more dangerous than that of a Prince corrupted by Flattery.

Those two Cities never suffer'd *Greece* to be at quiet. You have seen the *Peloponnesian* War, and the others always caus'd, or kept up, by the Jealousies of *Lacedemonia* and *Atheus*: But those Jealousies, which troubl'd *Greece*, did also in some sort support it, and prevented it from becoming a Dependance on one of those two Republicks,

The

The *Persians* soon perceiv'd this Estate of *Greece*. Therefore all the Secret of their Policy was to keep up those Jealousies, and to foment those Divisions. *Lacedemonia*, which was the most ambitious, was the first to engage the *Persians* in the Quarrels of the *Greeks*. They espous'd them, with a Design of making themselves Masters of all the Nation; and being careful to weaken the *Grecians* the one by the other, they only watch'd for the good Hour, when to overthrow them all together. The Cities of *Greece* did already, in their Wars, look only on the King of *Persia*, whom they call'd their great King, or *the King* by way of Excellence, as if they already accounted themselves his Subjects: but it was impossible for the old Spirit and Genius of *Greece* not to awaken when they were upon the Brink of falling into Servitude, and becoming a Prey to the *Barbarians*. The Petty Kings of *Greece* attempted to oppose the great King, and to ruin his Empire. With a small Army, but bred up in the Discipline we have already seen,

Polyb. lib. 3. c. 6. *Agefilaus*, King of *Lacedemonia*, made the *Persians* in lesser *Asia*, to tremble; and shew'd that it was possible to conquer them. The Divisions of *Greece* were the only thing that put a stop to his Conquests: It happen'd too that when young *Cyrus*, the Brother of *Antaxerxes*, revolted against him, he had ten thousand *Grecians* in his Troops, which alone could not be broken in the universal Rout of his Army.

He

*Plat. de
Leg. 3.*

He was kill'd in the Battle, and, as it is reported, by the Hand of *Artaxerxes*. Our *Greeks* were found without a Protector, in the Midst of the *Persians*, and round about *Babylon*. Yet victorious *Artaxerxes* could neither oblige them voluntarily to lay down their Arms, nor force them to it. They attempted the bold design of going through all his Empire in an armed Body, and so return into their own Country, which they accordingly accomplish'd. All *Greece* saw then more than ever, that she train'd up an invincible Militia, to which every thing was to yield; and that only her own Divisions could subject her to an Enemy, who would be too weak to resist her when she was united. *Philip*, equally able and valiant, King of *Macedon*, a Kingdom indeed little of itself, but united, and where the Royal Power was absolute, so well improv'd the Advantages which were given him against so many divided Cities and Common-wealths, that, at last, partly by Stratagem, and partly by Force, he made himself the most powerful of *Greece*; and brought the *Grecians* to unite under his Standard against the Common Enemy. He was slain at that Conjunction: but *Alexander* his Son succeeded to his Kingdom, and to his Designs.

He found the *Macedonians* not only train'd up to Martial Discipline, but also triumphant, and become, by so many Successes, almost as much superiour to the other *Grecians* in Valour and Discipline, as the

the other *Grecians* were above the *Persians*, and such like sort of People.

Darius, at that time just settled on the Throne of *Persia*, was just, valiant, generous, belov'd of his People, and wanted neither Capacity, nor Courage, to execute his Designs. But, if you compare him with *Alexander*; his Wit with that piercing and sublime Genius; His Valiour with the Haughtiness and Steadiness of that invincible Courage, which was the more animated by the Obstacles that he met with; with that unmeasurable Ambition of encreasing daily his Name, which made him prefer the least advance of Honour to all manner of Dangers, Labours, and to a thousand Deaths: In a word, with that Confidence that made him think verily and from his Heart, that all ought to submit to him, as to one whom his Destiny render'd superiour to all others; a Confidence which he inspir'd not only into his Chiefs, but also into the least of his Soldiers, whom he rais'd by that means above Difficulties, and even above themselves; you will quickly judge to which of these two the Victory must fall; And if you add to these things the advantages which the *Greeks* and the *Macedonians* had above their Enemies, you will confess that *Persia* being attack'd by such an *Hero*, and by such Arms, could no longer hold out from changing Masters. Thus will you discover, at the same time, what ruin'd the *Persian* Empire, and what rais'd up that of *Alexander*,

To make his Victory the more easy, it happen'd that *Persia* lost the only General that could oppose the *Greeks*: it *Diod. 17.* was *Memnon* the *Rhodian*. If *Alexander* S. 1. had vanquish'd so famous and renown'd a Captain, he might have boasted that he had overcome an Enemy that was worthy of him. Instead of hazarding against the *Greeks* a general Battle, *Memnon* was for disputing all the passages with them; for cutting off all their Convoys and Provision; for going with a strong Power to attack them vigorously among themselves, and so force them to return and defend their own Country. *Alexander* indeed had prepar'd for them, and the Troops he had committed to *Antipater*, he trusted were enough to guard *Greece*. But his good Fortune did, on a sudden, deliver him from that Embarrassment; for at the beginning of, or in the preparations for, such a Diversion, as sufficiently alarm'd, and already disturb'd all *Greece*, *Memnon* dy'd, and *Alexander* soon brought all under his Feet.

That Prince made his Entrance into *Babylon*, with a Pomp very glorious and grand. After he had reveng'd *Greece*; and then with an incredible Expedition had conquer'd all the Lands of the *Persian* Power; to secure his new Empire on all sides, or rather to gratify his Ambition, and make his Name more famous than that of *Bacchus*, he went into *India*, where he extended his Conquests farther than that renown'd Conqueror. But he, whom Desarts, Rivers and Mountains were not able

able to stop, was constrain'd to yield to his tyr'd Soldiers, who desir'd then some Repose. Being forc'd to content himself with the proud Monuments he left upon the Borders of the *Oxydrati* and *Ariaspa*, he brought back his Army, by another way than that he had gone, and subdu'd all the Countries which he found in his Passage.

He came back to *Babylon*, fear'd and respected not as Conqueror, but as a God. But that formidable Empire he had conquer'd, lasted no longer than his Life, which was very short too. When he was but three and thirty Years of Age, in the midst of the vastest Designs, and no less hopes of a most happy Success, he dy'd before he had the opportunity solidly to settle his Affairs, leaving a weak Brother, and Children very young, behind him, incapable of supporting so great a weight. But what was most fatal both to his House, and to his Empire, was, that he left behind him Captains, whom he had taught to breath out nothing but Ambition and War. He saw to what Excesses they would rise when he should be taken out of the World. He, to retain them, and for fear he should be contradicted, durst neither name his Successor, nor who should be the Tutor of his Children. He only foretold them, that his Friends would celebrate his Funeral with bloody Battles, and so he expir'd in the Flower of his Age, full of sad Images and Ideas of the Confusion which would attend his Death.

In

In fine, you have seen the Partage of his Empire, and the frightful Ruin of his House. *Macedonia*, his antient Kingdom, enjoy'd by his Ancestors for so many Ages, was invaded on both sides as a vacant Succession, and, after it had been long the Prey of the strongest, it went at last to another Family. Thus that great Conqueror, the most renown'd, and most illustrious, was likewise the last, of his Race. If he had continu'd peaceable and quiet in *Macedonia*, the Greatness of his Empire would not have been a Temptation to his Captains, and he might have left to his Children the Kingdom of his Fathers. But, because he had been so very powerful, he was the cause of the loss of all his own; and thus you see what was the glorious Fruit of so many Conquests.

His Death was the only cause of that great Revolution. For this may be said to his eternal Honour, that if ever Man was capable of maintaining so vast an Empire, although newly conquer'd, it might be *Alexander*; for the strength of his Mind was equal to his Courage. The Fall therefore of his Family was not owing to his faults, tho' he had very great ones, but only to Mortality; unless we will say that a Man of his Humour, and whose Ambition engag'd him still to new Undertakings, could never be at leisure to settle things well.

Be it how it will, we learn by his Example, that besides the Faults which Men might correct, that is to say, those they

are

are guilty of thro' heat of Transport, or thro' Ignorance, there is an irrecoverable Weakness inseparably annex'd to human Designs, and that is *Mortality*. Every thing may fall in a Moment by that way: Or that *Frailty*, which is inseparable from all human things. He who knows how to preserve and strengthen a State, hath found out a higher point of Wisdom than he, that can conquer and gain Battles.

It is needless to tell you in particular what destroy'd those Kingdoms that were form'd out of the Ruins of *Alexander's* Empire, that is to say, that of *Syria*, that of *Macedonia*, and that of *Egypt*. The common cause of their Ruine was, that they were forc'd to submit to a greater Power, which was the *Roman*. If however we will consider the last Estate of those Monarchies, we shall easily find the immediate Causes of their Fall; and see, among other things, that the most puissant of all, that is to say, that of *Syria*, after it had been shaken by the soft Effeminacy and Luxury of the Nation, at last receiv'd the mortal Stab by the Division of her Princes.

The Ro-
man Em-
pire.

WE are at last brought to the great Empire which hath swallow'd up all the Empires of the World, from whence hath sprung the greatest Kingdoms of the Earth, where we dwell; whose Laws we still respect, and which consequently we ought to understand better than all other Empires. Your Highness very well knows,

I speak

I speak of the *Roman* Empire: You have seen the long and memorable History of it in all its Course. But to make you perfectly acquainted with the Causes of *Rome's* Advancement, and those of the great Changes that have happen'd in that Common-Wealth; You are seriously, with the *Manners* and *Customs* of the *Romans*, to consider also the *Times*, on which all the Motions of that vast Empire do depend.

Of all People in the World, the most fierce and hardy, and likewise the most regular in their Councils, the most constant in their Maxims, the most laborious, and wthal the most patient, have been the People of *Rome*.

From all that was form'd the best Militia, and the most discerning Polity, the strongest and most follow'd that ever was.

The Principle of a *Roman* was the Love of his Liberty and of his Country. One of those things made him to love the other: because he lov'd his Liberty, he lov'd his Country, as a Mother that fed him with Sentiments equally generous and free.

Under that Name of Liberty, the *Romans* fram'd to themselves a Government, like the *Greeks*, where none should be subject but only to the *Law*, and where the *Law* should be more powerful than *Mah*.

But though *Rome* began under a Regal Government, yet had she also under her Kings a Liberty which was not so very consistent with Monarchy. For, besides that Kings were Elective, and that

such Elections were made by all the People, it was also in the People assembl'd together to confirm the Laws, and to resolve on Peace and War. There were also some particular Cases wherein the Kings admitted the People to have the sovereign Judgment: witness *Tullus Hostilius*, who, not daring either to condemn or acquit *Horatius*, loaded at once both with Honour for having overcome the *Curatii*, and with Shame and Infamy for having kill'd his Sister, suffer'd an appeal to the People. Therefore Kings had properly but the Command of the Armies, and the Authority of calling lawful Assemblies, propounding Business to them, maintaining the Laws, and executing the publick Decrees.

When *Servius Tullius* fram'd that Design, you have seen, of bringing Rome into a Common Wealth, he increas'd in the People, already so free, still a greater Desire of Liberty; and from that you may judge how mighty jealous the Romans were of it, when they had experimented it entirely under their Consuls.

One would even tremble to read in Histories the dreadful Constancy and Resolution of the Consul *Brutus*, when he caus'd his two Children to be slain before his Eyes, who had suffer'd themselves to be drawn over to the dull Practices which the *Tarquins* us'd in Rome to re-establish their Sovereignty there. How much were that People confirm'd in the love of Liberty when they could

see

see that severe Consul sacrifice his own Family to Liberty! We need no longer wonder if the Efforts of the Neighbours, who undertook to re-establish the banish'd *Tarquins*, were despis'd at *Rome*. In vain *Dion.* did King *Porfenna* take them into his Pro-^{*Halic. Lib.*}tection. The *Romans* almost starv'd, let^{*Tit. Liv. 2.*} him however know, by their undaunted^{13, 15.} Resolution, that they would at last die free. The *People* were more resolute than the *Senate*; and *Rome* bravely shew'd that she would rather receive her Enemies, than her Tyrants. *Porfenna*, being astonish'd at the Undauntedness of that People, and at the more than human Daringness of some private Persons, resolv'd to let the *Romans* quietly enjoy a Liberty, which they knew so well how to defend.

Liberty therefore was to them a Treasure, which they preferr'd before all the Riches of the Universe. You have seen also how, in their Beginning, and likewise forwarder on in their Progress, they look'd not on their Poverty as an Evil; but contrariwise they look'd on it as a means to preserve their Liberty more entire; there being nothing more free and independent than a Man that knows how to live on a little, and who, without Expectance of any thing from the Protection, or Liberality, of another, grounds his Subsistence only on his own Industry and Labour.

This did the *Romans*. To feed hardly, to labour in the Earth, to deny themselves, to live with great Frugality and

painful Travel: This was their kind of Life; by this way they kept their Families, and brought them up to the like Labours.

Titus Livius was in the right in saying, there never was any People among whom Frugality, or Thriftiness, or Poverty, were had so long in Honour. The most illustrious Senators, take them as to their outward appearance, differ'd very little from Peasants, and carry'd no Shew or Majesty but in Publick and in the Senate. At other times they were seen busie at their Tillage, and the other Cares of a Country Life, when they were sought for to command their Armies. These Examples are frequent in the *Roman* History. *Curius* and *Fabricius*, those great Captains that conquer'd *Pyrrhus*, so great a King, had only an earthen Vessel; and the former, to whom the *Samnites* offer'd one of Gold and Silver, answer'd, that he took no Delight in having them, but in commanding those who enjoy'd them. After their Triumphs were over, and they had enrich'd the Republick with the Spoils of her Enemies, they had not wherewithal to interr themselves. That Moderation also continu'd during the *Punick* Wars. In the first we find *Regulus*, the General of the *Roman* Armies, begging Leave of the Senate to return and cultivate his Farm which had lain waste during his Absence. After the Ruin of *Carthage*, there are also to be seen great Examples of the first Simplicity. *Æmilius Paulus*,

Tit. Liv.
Ep. lib. 18.

Paulus, who increas'd the publick Treasure by that of the Kings of *Macedonia*, liv'd up to the Rules of the ancient Frugality, and dy'd poor. *Mummius*, when he sack'd *Corinth* brought to the publick use only, the inestimable Spoils of that opulent and voluptuous City. So *Cic. Offic.* much were Riches then despis'd: The^{l. 2.} Moderation and the Innocence of the *Roman* Generals fill'd the conquer'd People with Admiration.

And yet, notwithstanding that great Love of Poverty, the *Romans* never spar'd for any thing that could contribute to the Grandure and Beauty of their City. From the very beginning their publick Works were such, that *Rome* hath not yet blush'd to see them, though at the same time *Ti. Liv. 1.* she beheld herself Mistress of the World. ^{53, 55, 56.} The Capitol, built by *Tarquin* the proud, ^{6. 5.} and the Temple, he erected to *Jupiter*, ^{*Dion. Hal.* 3, 4. *Tac. Hist.* 3. 72 *Plin.* 36.} in that Fortress, were worthy then of the Majesty of the greatest of the Gods, ^{15.} and of the future Glory of the *Roman* People. Every thing else was answerable to that Greatness. The principal Temples, the Markets, the Baths, the publick Places, the great Ways, the Aqueducts, the very common Sewers, and the Kennels of the City had a Magnificence that seems almost incredible. What shall I say of the Pomp of their *Dion. Hal.* Triumphs, of the Ceremonies of Religion, of Plays and Spectacles, which they gave to the People? In a Word, whatsoever could be of any Service to

the Publick, and whatsoever could give the People a great Idea of their common Country, was done with as much Expence as the time would permit. Thrift and good Husbandry was only to be seen in private Houses. He who increas'd his Revenues, and made his Lands most fertile by his Industry and great Labour, who was the best Manager and took in difficulties the greatest Share on himself, was accounted the most free, the most powerful, and the most happy.

There was nothing at a greater distance from this kind of Living than Effeminacy. Every thing rather tended to excess on the other Hand, I mean, to Hardship. Also the Manners of the *Romans* had naturally something in them, which was not only harsh and rigid, but savage and cruel. But they forgot nothing that might bring them under the Power of good Laws, and they were a People the most jealous of their Liberty that the World ever saw, and yet, at the same time, they were the most submissive to their Magistrates and lawful Powers.

The Militia of such a People could not but be very admirable, seeing there was so ready and so exact an Obedience join'd to resolute Courages, and as vigorous Bodies.

The Laws of that Militia were hard, but necessary. The Victory was dangerous, and oft-times mortal to those who gain'd it contrary to their Orders. It was a capital Crime, not only flying, throwing down
their

their Arms, and going from their Ranks; but also stirring, as I may say, and moving, tho' never so little, without the Command of their General. He that laid down his Arms before the Enemy, that chose rather to be taken, than to die gloriously for his Country, was adjudg'd unworthy of all manner of Assistance. Generally Prisoners were not reckon'd any thing by the Citizens, but they were left to the Enemy as Members cut off from the Commonwealth. You have seen in *Florus*, and in *Cicero*, the History of *Regulus*, who persuaded the Senate, at the expence of his own Life, to leave the Prisoners to the *Carthaginians*. In *Hannibal's* War, and after the loss of the Battle at *Canna*, that is to say, at a time when *Rome* was drain'd by her many Losses, and wanted Soldiers most, the Senate chose rather, against their Custom, to arm eight thousand Slaves, than to redeem eight thousand *Romans*, which would not have cost them more than what the new Militia stood them in which was to be rais'd. But in that necessity of Affairs they asserted more than ever, as a Law inviolable, that a Roman Soldier ought either to conquer, or to die.

By which Maxim the Roman Armies, tho' defeated and broken, fought and rally'd even to the last Extremity: And, as *Sallust* observes, there were found among the *Romans* more Persons punish'd for having fought without first receiving Orders, than for having lost Ground and quitting their

Cic. de Offi. 3. Flor. 2. 2.

Polyb. 6.

56. Tit. Liv. 22. 57. 58.

Cic. Offi. 3.

Sallust. de Bell. Catil. 9.

their Post: So that their Courage stood more in need of being suppress'd, than their fear of being excited.

To their Valour they join'd Address and Invention; and, besides their being of themselves subtle and ingenious, they admirably well understood how to take Advantage of every thing they saw in other People that was useful any ways either for Encampments, for the ordering of their Battles, for the sorting of their Arms; in a Word, for facilitating as well the Attack, as the Defence. You have seen in *Sallust*, and in other Authors, what the *Romans* have learnt of their Neighbours, and of their very Enemies. Who knows not that they have learnt from the *Carthaginians* the Invention of Gallies, by which they have beat them; and in short, that they have taken from all Nations they have known, those things by which they have subdued them?

In fine, 'tis certain by their own Acknowledgment, that the *Gauls* exceeded them in strength of Body, and yielded not to them in Courage. *Polybius* shews us that, in one decisive Battle, the *Gauls*, besides their being stronger in number, shew'd more Stoutness than the *Romans*, how resolute soever they were; and yet we see in that very Action, those *Romans*, inferior in all other things, to get the better of the *Gauls*, because they knew how to chuse better Arms, to rank themselves in better order, and to make a better use of their time in the Fight,

This

This you may be able one day to see more exactly in *Polybius*; and you have oft-times observ'd yourself in *Cæsar's* Commentaries, that the *Romans*, commanded by that great Man, have subdu'd the *Gauls*, but more yet by their Finesses and Stratagems in the Military Art, than by their Valour.

The *Macedonians*, who were so jealous of keeping up the antient Order of their Militia form'd by *Philip* and *Alexander*, thought their *Phalanx* invincible, and they could not be perswaded that human Wit was capable of finding any thing out that was more firm and strong. And yet the same *Polybius*, and *Titus Livius* after him, have *Polyb. 17. in excerp. c. 24. & seq. Tit. Liv. 9. 19. 31. 39. &c.* demonstrated, that only by considering the nature of the *Roman* Armies, and those of the *Macedonians*, the latter must be beaten, because the *Macedonian Phalanx*, which was but a great four square Battalion, very thick every where, could not move but all of a piece, whereas the *Roman* Army, divided into several little Bodies, was more ready, active, and dispos'd for all sorts of Motions.

The *Romans* therefore found, or else quickly learnt, the Art of dividing their Armies into many Battalions and Squadrons, and of forming Bodies of Reserve, whose Motion was so proper for either pushing on, or supporting what Part soever they saw to fail. Make the *Macedonian Phalanx* to march against the Troops that were so dispos'd and order'd, that heavy gross Machine, 'tis true, would be terrible to any Army on which it should fall

fall with all its weight; but, as *Polybius*, observes, it can never long preserve its natural Propriety, that is to say, its Solidity and Consistence, and must confound itself, or rather break, by its own Motion. Add likewise that, being once broke it can never rally more: Whereas the *Roman Army* being divided into such little Bodies, can make use of all places, and get their Advantages. They unite, or separate, as they please; then unrank easily, and come together again without any trouble. They are ready for detachments, for rallying, for all manner of turnings and changes as they see are necessary to be made, either in their whole Body, or any part of it. In a word, they have more diversity of Motions, and consequently more of action and force than the *Phalanx*. Therefore we may conclude with *Polybius*, that the *Phalanx* must needs yield to the *Roman Army*, and that the *Macedonian* must be overcome.

It is very delightful, to discourse with your Highness of those things you have been so well instructed in by excellent Masters, and which you see practis'd under the Orders of *Louis* the Great, in so admirable a manner, that I know not whether the *Roman Militia* ever had any thing more fine and perfect. But, not to dispute it here with the *French Militia*, I shall content with shewing you, that the *Militia of Rome*, whether you look on the Science itself of taking its Advantages, or seriously consider the extreme Severity, in making

making all the Orders and Rules to be observ'd, I say, it hath by much surpass'd all that ever has been seen in the precedent Ages.

After *Macedonia*, 'tis needless to speak any more of *Greece*: You have seen that *Macedonia* prevail'd over it, and that may teach you to judge of the rest. *Athens* hath produc'd nothing more since *Alexander's* Time. The *Etolians*, who had signaliz'd themselves in several Wars, were rather ignorant than free, and rather brutal than valiant. *Lacedæmonia* had made her last effort for War, in producing *Cleomenes*; and the League of the *Achaïans*, in producing *Philopæmen*. Rome fought not against those two great Captains; but the latter, who liv'd in the time of *Hannibal* and *Scipio*, *Plut. in Philop.* by seeing the Actions of the *Romans* in *Macedonia*, judg'd very rightly that the Liberty of *Greece* was then upon the point of expiring, and that he had nothing more to do, but to retreat just at the time of its falling. Thus the most warlike People were forc'd to yield to the *Romans*, who, by their Courage, Arts of War and Address, triumph'd over the *Gauls*, *Greeks* and the most refin'd and celebrated *Hannibal*.

No wonder then if in all their Government they valu'd themselves for nothing so much as their Military Discipline. They always look'd on it as the Foundation of their Empire. The Military Discipline was that which was first seen in their State, and the last that was lost in it: so closely

was it connected with the State, that it was not possible to separate them.

was it fix'd to the Constitution of their Republick.

One of the bravest things in the *Roman* Militia was, that *false* Valour was never commended in it. The Maxims of *false* Honour, which have kill'd such a world of People among us were not so much as known in a Nation so covetous of Glory. It is observ'd of *Scipio*, and *Cæsar*, the two greatest Men of War, that ever were among the *Romans*, that they never expos'd themselves but with all the Precaution imaginable, and when the most pressing Necessity call'd for it. There was no Good expected from a General that did not understand the Care he ought to have of preserving his own Person, and to reserve the actions of an extraordinary Courage, for the most considerable Service. The *Romans* would have no Battles hazarded unadvisedly, nor desir'd Victories at the Expence of too much Blood: so that, in short, there was nothing more bold and daring, nor altogether better manag'd and disciplin'd than were the *Roman* Armies.

Polix 9.
13.

Ibid. 29.

But as it is not enough to understand War, unless there be a very wise Council to undertake it with most Advantage, and to keep all the rest of the State in good Order, it is convenient you should understand the profound Policy of the *Roman* Senate. To take it in the *best* times of the Republick, there never was any Assembly, wherein business was more maturely treated of, not with greater Secrecy, nor with a deeper Foresight, nor with a more general Concurrence;

rence : or, lastly, with a greater Zeal for the Service of the Publick.

The Holy Scripture hath not disdain'd ^{1 Maccab.} taking notice of this in the Book of *Maccabees*, nor commending the high Prudence, ^{viii. 15.} and the vigorous Councils of that wise Assembly. ^{16.}

As for Secrecy *Titus Livius* gives us a ^{Tit. Liv.} very eminent Example. Whilst they were ^{42. 14.} consulting about the War with *Perseus*, *Eumenes*, King of *Pergamus*, that Prince's Enemy, came to *Rome* to join in League against him with the Senate. He made there his Propositions in the full Assembly, and the matter was resolv'd on by the Suffrages of a Body consisting of three hundred Men. Who should imagine that the Secret could be kept, and that nothing of that Consultation should be known till four Years afterwards, when the War was ended? But what is more surprising still, is, that *Perseus* had at *Rome* his Ambassadors to observe *Eumenes*. All the Cities of *Greece* and *Asia*, fearing that themselves shou'd be Sharers in the dangers of that Quarrel, had also sent theirs, and every one of them endeavour'd to discover a Business of so great a Consequence. And yet, in the midst of so many able and subtle Agents, the Senate was impenetrable. To have a Secret kept, there was no need of Punishments, nor of forbidding Commerce with Strangers under severe and rigorous Penalties, the Secret commended itself alone, by its own Weight and Importance.

'Twas

'Twas a surprizing thing, in the conduct of *Rome*, to see there the People almost always to look on the Senate with great Jealousie, and yet, nevertheless, to refer all things to them upon great occasions, and especially in times of great Danger; then all the People were seen to turn their Eyes upon that wise Body, and to hearken to their Resolutions, as to so many Oracles.

A long Experience had taught the *Romans* that from hence came forth all the Councils that had sav'd the State. It was in the Senate that were lodg'd the antient Maxims, and the Wit and Spirit, as I may say, of the Republick. There were the designs form'd, which were seen to support themselves by their own Strength; and that, which was greater in the Senate still, was, that they never took more vigorous Resolutions, than in the times of the greatest Extremities.

Dion. Hal. 8. It was in the worst Estate of the Republick, when weak yet, and in its Birth
Tit. Liv. 2. she saw herself absolutely both divided
 39. within by the Tribunes, and prest hard without by the *Volsci*, whom incens'd *Coriolanus* brought against his Country; those People, always beaten by the *Romans*, hop'd to revenge themselves having the greatest Man of *Rome* at their Head, the most understanding and expert in War, the most liberal, and the most Abhorrent of Injustice; but the most obdurate, exasperated, and untreatable.

able. They resolv'd to make themselves Citizens by force; and after great Conquests, and making themselves Masters of the Campaign, and of the Country, they threatn'd to destroy every thing if they would not comply with their Demands. *Rome* had neither Army nor Men, to Head them, and yet notwithstanding, in this sad Estate, and whilst all things were, to be fear'd, was there seen, on a sudden, to issue out that bold decree of the Senate, that they would rather all be cut off, than yield any thing to the arm'd Enemy; and that they would grant very reasonable Conditions, after he had withdrawn his Arms from them.

The Mother of *Coriolanus*, who was sent to make him flexible, among other Reasons, us'd this to him: Don't you know the Romans? don't you know, Son, that you will have nothing of them, but by *Dion. Hal. Prayers*, and that you will neither obtain^{8.} much or little from them by force? The severe *Coriolanus* was hereby overcome: it cost him his Life, and the *Volsce* chose other Generals; but the Senate continu'd firm in those Maxims, and the *Polyb. 6.* Decree they made of granting nothing^{56. Ex-} by force, pass'd for a fundamental Law^{cerpt. de} of the *Roman* Polity, whereof there was^{Legat. 69.} not one single Instance that ever the *Romans* departed from it, during all the^{Dion. Hal. 8.} time of their Republick. Among them,^{Plut. in Philop.} even in their worst Condition, never were the

the weaker Councils so much as hearken'd to. They were always more treatable when victorious, than when conquer'd: So well did the Senate know how to maintain the antient Maxims of the Common-wealth; and so well also did they know how to confirm the rest of the Citizens in them.

From the same Spirit likewise were thole Resolutions taken in the Senate, of overcoming their Enemies by open Force, rather than Tricks or Stratagems, even those that were permitted in War: Which the Senate did not out of a *false* Point of Honour, nor because they were ignorant of the Laws of War; but because they deem'd nothing of more Efficacy to quell a proud Enemy, than to take from them all the vain Thoughts they might have of their Forces, that so, when overcome, they might expect no Safety but from the Clemency of the Conqueror.

Thus was that high Opinion of the *Roman* Arms establish'd throughout all the World. The Belief that was spread far and near that nothing could resist them, made their Enemies to lay down their Arms, and gave an invincible Succour to their Allies. You have seen what the same Opinion of the *French* Arms does all over *Europe*; and the World, standing amaz'd at the Exploits of your Royal Father and Sovereign, confesses that it only belongs to him to set Bounds to his Conquests.

The

The Conduct of the *Roman* Senate, so mighty and prevalent over their Enemies, was no less admirable in their Conduct of the State within. Those wise Senators had sometimes a just Condescension for the People; as when in an extream Necessity they not only tax'd themselves higher than others, which was usual with them, but also, when they discharg'd the meaner People from all manner of Impost, adding *That the Poor paid a Tribute great enough to Tit. Liv. the Commonwealth in bringing up their Children.* 2. 9.

The Senate shew'd by that Ordinance that they understood wherein the true Riches of a State consisted; and so generous a Sentiment, join'd to the Testimonies of a paternal Goodness, wrought such an Impression in the Breasts of the People, that they became capable of sustaining the very last Extremities for the Safety of their Country.

But when the People deserv'd Blame, the Senate gave it them likewise with a Gravity and Courage worthy of so wise a Body; as it happen'd in the Controversy between the *Ardeates* and *Aricines*. The History of it is very memorable, and deserves here to be told you. Those two People were in War for Lands which each Party made Pretensions to; at last, being weary of fighting, they agreed to refer themselves to the Judgment of the People of *Rome*, whose Equity was had in Reverence by their Neighbours. The Tribes were assembled, and the People being made

acquainted that those Lands, pretended to by others, of right belong'd to them, adjudg'd them for themselves. The Senate, altho' they were convinc'd that the People had in the main made a right Judgment, yet they could not indure that the *Romans* should derogate from their natural Generosity, nor that they should basely have deceiv'd the Hopes of their Neighbours who had submitted to their Award. There was nothing left unattempted that could be done to hinder a Judgment of so pernicious an Example, where the Judges took for themselves the Lands that were in dispute between the Parties. After that the Sentence had been given, the *Ardeates*, whose Right was most apparent, being incens'd at so wicked a Judgment, were ready to revenge themselves by Arms. The Senate, without any more, publickly declar'd to them that they were as sensible, as themselves, of the Injury which had been done them; but, in Truth, they could not quash a Decree made by the People; but that if, after that Offence, they wou'd be content to rely upon them for Reparation, which they had great reason to expect, the Senate would take that Care to satisfy them, that they should have no Cause of further Complaint. The *Ardeates* rely'd on their word. It was such an Affair that had like utterly to have ruin'd their City. But they receiv'd so immediate a Relief by the Orders of the Senate, that they reckon'd themselves very well paid for the Land

which had been taken away from them, and they were then studying how to pay their Acknowledgments to such faithful Friends. But the Senate was not satisfy'd until, by their making the Land be restor'd which the People of *Rome* had adjudg'd for themselves, they abolish'd the Memory of so infamous a Judgment.

I do not undertake here to tell you how the Senate had likewise done several such Actions; how often they have deliver'd to their Enemies perjurd Citizens that would not keep their word with them, or that plaid Tricks with their Oaths; how often they condemn'd evil Councils, although they had met with happy Successes; I shall only tell you, that that august Assembly inspir'd nothing but what was great into the *Roman* People.

'Tis easy to be believ'd that by a People so wisely directed, Rewards and Punishments were assign'd with great Consideration: Besides that the Service and Zeal for the Weal Publick, were the surest means to raise them up to the first Offices in it: The Military Actions had a thousand Recompences which cost the Publick nothing, and which were extremely esteem'd by private Persons; because thereby they had conferr'd upon them that Honour which was so dear to that martial and warlike People. Not only a Crown of very fine Gold, but most commonly a Crown of Oak Leaves, or of Laurel, or some Herb or other that is

viler yet, was of inestimable Price among Soldiers that knew no Marks more glorious than those of Virtue, nor no Distinction more noble than that which came from Heroick Actions.

The Senate, whose Approbation was the same thing as Reward, understood very well how to commend and how to blame when there was occasion. Immediately after Fighting, the Consuls and the other Generals publicly gave to the Soldiers and to the Officers, the Praise or the Blame as they deserv'd: But for themselves they doubtfully waited for the Judgment of the Senate, which suffer'd not themselves to be dazzl'd by the Happiness of Events. Their Commendations were highly valu'd, because they were given with Understanding; their Reprimands went to the Hearts of the Free and Generous, and kept the more Weak in their Duty. The Chastisements which follow'd ill Actions, kept the Soldiers in Fear, while in the mean time, Rewards and Honours well dispos'd rais'd them above themselves.

Those who can inspire into Peoples Minds Glory, Patience of Labours, the Grandeur of the Nation, and the Love of their Country, may truly boast they have found out the most proper Constitution of State to produce great Men. 'Tis without doubt great Men that make the Power of an Empire. Nature doth never fail to bring forth in all Nations
exalted

exalted Minds and Courages, but yet they may want the Assistance of being better form'd and cultivated. What form'd and compleated them were strong Sentiments and noble Impressions, which were diffus'd in all Minds, and insensibly pass'd from one to the other. What is it makes our Nobles so bold in fight, and so daring in their Enterprises? 'Tis an Opinion, receiv'd at their Infancy, and establish'd by the unanimous Sentiment of the Nation, that a Cowardly Gentleman degrades himself, and is not worthy to enjoy the common Air. All the *Romans* were bred up in that Opinion; and the People disputed with the Nobles who should be the briskest Actors upon those vigorous Maxims. Whilst *Rome* was at Peace, the very Infancy was exercis'd in Hardships; there was nothing else heard discours'd of but the Greatness of the *Roman* Name. They were oblig'd to go to the War whenever the Republick requir'd it, and there to work perpetually, to Camp Winter and Summer, to Obey without Disputing, to Die or Conquer. Those Fathers who brought not up their Children in those Maxims, as they ought, to make them capable of serving the State, were summon'd to Justice by the Magistrates, and judg'd guilty of an Attempt against the Publick. Thus the great Men help'd to make one another so: And if *Rome* bred more of them than any other City whatsoever tho' of greater

Antiquity, it hath not been by accident; but because the *Roman* State, being constituted so as we have seen it, was, as I may say, of a Temperament likely to be most fruitful in Heroes.

A Government, that finds itself thus formed, finds itself at the same time of an incomparable Strength, and never despairs of a Recruit. She fainted not neither when *Porfenna*, King of *Etruria*, famish'd them up in their Walls; nor when the *Gauls*, had burnt their City, destroy'd their Country, and kept them lock'd up in the Capitol; nor when *Pyrrhus*, King of *Epirus*, as full of Address and Subtily, as bold in his Undertakings, frighten'd them by his Elephants, and at first defeated their Armies; nor when *Hannibal*, who had been already so often a Conqueror, kill'd also above fifty thousand, and those their best Militia, at the Battle of *Cannæ*. 'Twas then that the Consul *Terentius Varro*, who was but just come from losing, through his own Fault, so great a Battle, was receiv'd at *Rome* as if he had been victorious; because only even in that very great Unhappiness he did not despair of the Affairs of the Republick. The Senate gave him their publick Thanks for it, and then they resolv'd, according to their old Maxims, not, tho' in that sad deplorable Estate, to hearken to any Proposition of Peace. The Enemy was astonish'd; the People took Heart afresh, and believ'd they

they had new Recruits in the Senates Prudence.

In fine, the Constancy of the Senate, amidst so many Mischiefs that happen'd then so thick, proceeded not so much from an obstinate Resolution that they would never yield to Fortune, as from a profound Knowledge of the *Roman* Forces, and of those of their Enemies. *Rome* knew by her *Census*, that is to say, by the Roll of her Citizens evermore exactly continu'd from the time of *Servius Tullius*; she knew, I say, all her number of Citizens that were capable of bearing Arms, and what her expectations could be of the Youth which were growing up every day. Thus she manag'd her Forces against an Enemy that came from *Africa*; She knew that Time would destroy every Man of them in a strange Country, where Succours were so tardy; and to whom their very Victories, which cost them so much Blood, were fatal. When by the Defeat at *Cannæ*, and by the Revolts that follow'd, they saw the Forces of the Commonwealth so weaken'd, that they could have scarce defended themselves if the Enemy had press'd them, they kept themselves up by their Courage, and, without being dispirited for Losses, they set themselves to watch the Motions of the Conqueror. As soon as ever they perceiv'd that *Hannibal*, instead of pursuing his Victory, for some time only thought how he might enjoy it, the Senate were secure, for they fully saw that

an Enemy who was capable of breaking his Fortune, and letting himself be dazzl'd with his great Successes, was not born to overcome the *Romans*. From that time *Rome* made great Enterprises every day; and *Hannibal*, as couragious and victorious as he was, could not hold up against her.

'Tis easy to judge by that single Event to whom at last all the Advantage was likely to come. *Hannibal* swoln with his mighty Successes, thought the taking of *Rome* was very easy, and therefore gave himself some Intermission. *Rome*, in the midst of these her Calamities, neither lost her Courage nor her Confidence, and undertook greater things than ever. It was presently after the Defeat at *Cannæ*, that the besieg'd *Syracuse* and *Capua*, the one unfaithful to Treaties, and the other rebellious. *Syracuse* could not defend herself, neither by her Fortifications, nor by the Inventions of *Archimedes*. The victorious Army of *Hannibal* came in vain to the help of *Capua*. But the *Romans* forc'd that Captain to raise the Siege at *Nola*. A while after the *Carthaginians* defeated and slew in *Spain* the two *Scipio's*. In all that War nothing fell out more sensible, nor more fatal, to the *Romans*. Their loss oblig'd them to make their last efforts: Young *Scipio*, the Son of one of those Generals, not satisfy'd with his having reliev'd the Affairs of *Rome* in *Spain*, carried the War home to *Carthage*, and gave the decisive blow to their Empire.

The

The State of that City did not permit *Scipio* to find there the same Resistance as *Hannibal* found from *Rome*, and you will be enough convinc'd of that, if you do but a little look into the Constitution of those two Cities.

Rome was in her strength, and *Carthage*, ^{*Polyb.* 1. 3.} which was beginning to fall, was kept up ^{6. 49. &c.} only by *Hannibal*. *Rome* had her Senate united, and that was exactly the time when that Concert was, which is so much commended in the Book of the *Maccabees*. The Senate of *Carthage* was divided by old irreconcilable Factions; and the loss of *Hannibal* had been the rejoicing of *Hanno* and the most considerable part of the great Lords. *Rome*, although poor, yet bred up an admirable Militia, whose greatest View was Glory. *Carthage*, enrich'd by her trading, beheld all her Citizens set upon their wealth, and not at all disciplin'd in War; whereas the *Roman* Armies were almost all made up of Citizens; *Carthage*, on the contrary, held it for a Maxim not to have any but strange Troops, oft-times as much to be fear'd by those that pay them, as by those that they are employ'd against.

These defects came partly from the first Institution of the Commonwealth of *Carthage*, and partly were introduc'd by Time; *Carthage* always lov'd Wealth: And *Ari-Arist. Pol.* *stotle* accuses her for preferring it to Vir-^{2. 2.} tue. By that means a Republick tho' made for War, as the same *Aristotle* observes,

observes, at last neglected the exercise of it. Riches brought thither naturally a Merchandizing Republick; they lov'd to enjoy their Wealth, and thought to find every thing in their Money. *Carthage* fancy'd herself strong, because she had a great many Soldiers, and never could be brought to understand by all the Revolts she had seen in her latter times, that there is nothing more unhappy than a State which can be supported only by Strangers, in whom there can be found neither Zeal, nor Security, nor Obedience.

Polyb. 11.
17.

'Tis true, the great Genius of *Hannibal* seem'd to have supply'd and remedy'd the defects of his Republick. It is look'd on as a Prodigy that, in a strange Country, and for full sixteen Years, there should never be seen, I do not say any Sedition but, so much as a Murmur in an Army all made up of divers People, who, without understanding one another, agreed so well in understanding the Orders of their General. But *Hannibal's* Ability could not support *Carthage*, when attack'd by such a General as *Scipio*. *Hannibal* was recall'd, but he had with him only such Troops as were weakned by their own Victories, and the Pleasures of *Italy*, and whose Ruin was compleated by the Length of the Voyage. Then was *Hannibal* beaten, and *Carthage*, formerly the Mistress of all *Afric*, of the *Mediterranean* Sea, and of the Commerce of the World, was forc'd to undergo the Yoke of *Scipio*.

This

This was the glorious Fruit of the *Roman* Patience: People, who harden'd and fortify'd themselves by their ill Fortune had good reason to believe they might save all, provided they did not lose their hopes: And *Polybius* hath very rightly concluded, that *Carthage* must at last be obedient to *Rome* by the very nature of the two Republicks.

And had the *Romans* made use of those great Politicks and Military Qualities, only to preserve their State in Peace, or to protect their oppress'd Allies, as they made such a pretension to do, we must have commended as much their Equity as their Valour and Prudence. But when they had tasted the Sweets of Victory, they then resolv'd to make every thing yield to them, and pretended to nothing less than to put first their Neighbours, and afterwards bring all the World, under their Laws.

To attain that end, they perfectly knew how to preserve their Allies, to unite them among themselves, to throw Division and Jealousy among their Enemies, to penetrate into their Councils, to discover their Intelligences, and to prevent their Undertakings.

They not only observ'd the Marches of their Enemies, but also all the Progresses of their Neighbours; and they were above all things curious either in dividing, or in counter-balancing by some other way the powers that became too formidable,

dable, or which put too great obstacles to their Conquests.

Polyb. 1. Therefore the *Greeks* were to blame
63. for imagining, in the time of *Polybius*, that *Rome* aggrandiz'd herself rather by hazard, than by conduct: they were too fond of their own Nation, and too envious of those People they saw rais'd above them: Or peradventure that seeing at a distance the *Roman* Empire to advance so quickly, without penetrating into the Councils which order'd the motions of that great Body, they attributed to chance, as the custom of Men is, the Effects of what the Causes were not known to them. But *Polybius*, whose strict familiarity with the *Romans* made him get so far into the secret of Affairs, and nearly to observe the *Roman* Polity during the Punick Wars, hath been more just and equitable than the other *Greeks*; and hath seen, that the Conquests of *Rome* were the consequence of well form'd Designs. For he saw the *Romans*, in the midst of the *Mediterranean* Sea, to have their Eyes every where round, even into *Spain* and *Syria*, to observe all that pass'd there, to advance regularly, and nearer and nearer; to strengthen before they enlarg'd themselves; not to be clogg'd with too many Affairs; to dissemble for some time, and at a convenient opportunity to declare themselves; to wait till *Hannibal* was conquer'd, then to disarm *Philip* King of *Macedon*, who had favour'd him; after they

they had begun a business never to be weary, nor contented, till every thing was ended; therefore not to leave the *Macedonians* a Moment.

And when they had overcome them, by a publick Decree to restore to *Greece*, which had been so long captivated, that Liberty which they never dream'd of; by that means to scatter on one hand Terrour, and on the other a Veneration for their Name: All these are enough for any one to conclude, that the *Romans* never got the Conquest of the World by *Pushing*, but by Conduct.

This is what *Polybius* saw in the time of *Rome's* Progresses. *Dion. Halicarnassens*, *Dion. Hal. Ant. Rom.* who wrote after the establishment of the Empire, and in the time of *Augustus*,^{1. 2.} hath concluded the same thing, in resuming from the first Origine the antient Institutions of the *Roman* Common-Wealth, so fit in their very nature to form a People invincible, and made for Command. You have seen enough of this to enter into the Sentiments of those wise Historians, and to condemn *Plutarch*, who, being always too great a Lover of the *Greeks*, at-^{Plut. lib. de fort.} tributed alone to *Fortune* the *Roman* Great-^{Alex. & de fort.} ness, and to *Virtue* alone that of *Alexander*.^{Rom.}

But the more of design those Historians discover in the Conquests of *Rome*, the more Injustice do they shew in them. That is a Vice inseparable from the desire of Dominion, which also for that reason is justly

*Cic. de
Offic. 3.*

justly condemn'd by the Rules of the Gospel. But Philosophy alone is sufficient to make us understand that force is given us to keep our own Goods, but not to usurp those of other Men. *Cicero* hath confess'd it, and the Rules which he hath given for making War are a manifest condemnation of the *Romans* conduct.

'Tis true, they appear'd pretty equitable at the beginning of their Republick. It seem'd as if they themselves were willing to moderate their warring humour by circumscribing it within the bounds which Equity assign'd. What is there more noble, and more holy than the College of the *Fœciales*, whether *Numa* was the Founder of it, as *Dion Halicarnassens* affirms, or *2. Ant. Ancus Martius*, as *Titus Livius* will have it? That Council was set up to judge whether a War was just or no: Before the Senate propos'd it, or the People resolv'd on it, that *Examen* of Equity always preceded. When the Justice of the War was known, the Senate consulted about the measures how they were to have it undertaken: But first of all they sent in all Formalities to redemand of the Invader the things he had unjustly ravish'd, and they never went to Extremities, till after they had try'd all these ways of Gentleness and Candour. A holy Institution this; if ever there was one, and which may shame Christians, in whom *God-Man*, that came into the World the Messenger of Love, hath not yet been able to inspire a
due

due Charity and Peace. But what do signify the best Institutions, when at last they degenerate into pure Ceremonies? The Charms of conquering, and of absolute command did soon corrupt in the *Romans* that Right which natural Equity had taught them. The Deliberations of the *Fœciales* were only an useless Formality among them; and though they us'd towards their greatest Enemies Acts of extraordinary Moderation and Clemency, yet Ambition no longer suffer'd Justice to prevail in their Councils.

But their Injustices were so much the more dangerous, as they knew better how to cover them under the specious pretext of Equity, and as they insensibly brought Kings and Nations under their Yoke, under colour of protecting and defending them.

Let us add also, that they were cruel to those who resisted them: Another quality pretty natural to Conquerors, who know that Fear makes more than half to Conquests. But is Dominion to be had at that rate, and to command is that so pleasing as to make Men purchase it by such inhuman Actions? The *Romans*, to make every place afraid of them, affected to leave in their conquer'd Towns terrible Spectacles of Cruelty, and to appear unmerciful to those who would be forc'd, without so much as sparing Kings, whom they inhumanely caus'd to be put to death, af

Polyb. 10.

af¹⁵.

ter

ter they had carry'd them in Triumph loaden with Irons, and dragg'd by Chariots, as Slaves.

But if they were cruel and unjust for conquering, yet they govern'd the subdu'd Nations with Moderation. They endeavour'd to make the subjected People sensible of their Government, and they believ'd that that was their best means to secure them their Conquests. The Senate kept short the Governours, and did Justice to the People. That Assembly was looked on as the *Asylum* of the oppress'd; and the Abstinence of their Magistrates was the Admiration of the World, till sometime before those Terrible Concussions and Violences broke in upon her from the Factions of her great Commanders, whose Ambition and Power became too great to leave her long a *Republick*.

She was not therefore of those brutal and avaritious Conquerors, who were only greedy of Pillage, or who establish'd their Domination upon the Ruin of vanquish'd Countries. The *Romans* made all those whom they conquer'd, better, by causing Justice to flourish, then Agriculture, Commerce, and Arts and Sciences.

'Twas that which gave them the most flourishing, and the best establish'd, as well as the most extensive, Empire that ever was. From *Euphrates* and *Tanaus* even to *Hercules's* Pillars and the *Atlantick* Sea, all Lands and Seas obey'd them: From the middle,

middle, and as it were the Center, of the Mediterranean Sea, they had all the extent of that Sea, and thereby a ready access to any part of all the Kingdoms on each Coast, and consequently a free and easy Communication of their Empire. It is enough still to astonish one when he considers that the Nations which at this day make such great and redoubted Kingdoms, all the *Gauls*, all *Spain*, *Great Britain* almost entirely, *Illyricum* even to the *Danube*, *Germany* to the *Elbe*, *Africk* to its frightful and impenetrable Desarts, *Greece*, *Thracia*, *Syria*, *Egypt*, all the Kingdoms of *Lesser Asia*, and those which are shut up between the *Euxine* and the *Caspian Sea*, and the rest which possibly I may forget, or am not willing to mention, have been for many Ages but *Roman Provinces*. All the People of our World, even the most barbarous, have respected their Power, and the *Romans* establish'd in them almost every where, with their Empire, their Laws and their Polity.

'Tis a kind of a Prodigy, that in so vast an Empire, which reach'd over so many Nations and Kingdoms, the People should be so obedient, and that Revolts should be so seldom. The *Roman* Polity had taken care of it by divers ways, which it will not be amiss briefly to explain to your Highness.

The *Roman* Colonies, establish'd on all sides in the Empire, wrought two admirable Effects: The one was to discharge the

City of a great number of Citizens, and the most part of them poor; the other, to keep the principal Posts, and, by degrees, to accustom strange People to the *Roman* Manners.

Those Colonies which carry'd with them their Privileges, remain'd always attach'd to the Body of the Republick, and spread over all the *Roman* Empire.

But, besides Colonies, a great many Cities obtain'd for their Citizens the privilege of *Roman* Citizens; and, being by their Interest united to the commanding People, they kept the neighbouring Cities in their duty.

It happen'd at last that all the Subjects of the Empire believ'ds themselves *Romans*. The Honours of the Victorious People by little and little were communicated to the conquer'd People; the Senate was open to them; and they could aspire even to the Empire. Thus, by the *Roman* Clemency, all the Nations were but as one People, and *Rome* was look'd on as the common Country.

What Facility did not that marvellous Union of all the People of the World, under one and the same Empire, bring to Navigation and Commerce. The *Roman* Alliance embrac'd all, and, excepting some Frontiers now and then disturb'd by their Neighbours, all the rest of the Universe enjoy'd a most profound Peace. Neither *Greece*, nor lesser *Asia*, nor *Syria*, nor *Egypt*, nor, to conclude, scarce were any of the other Provinces ever without War,
till

till under the *Roman* Empire; and it is easy to conceive, that so general a Commerce of the Nations help'd to keep throughout the whole Body of the Empire Concord and Obedience.

The Legions posted for the Guard of the Frontiers, by defending those without, strengthen'd those that were within. 'Twas not the Custom of the *Romans* to have Citadells in their Holds, nor to fortify their Frontiers, and I scarce find that that Care began, before *Valentinian* the first's time. Before then the Strength and Security of the Empire was solely plac'd in the Troops, which they dispos'd in that manner, that they mutually assisted each other. Now as it was order'd that they should be always encamp'd, the Cities were not incommoded by it; and the Discipline did not suffer any of the Soldiers to disperse themselves into the open Fields. By that means the *Roman* Armies disturb'd neither commerce nor tillage. Their Camps were to them in the nature of Cities, the difference was chiefly this, that they were *here* in continual Exercise, their Discipline more severe, and their Command more resolute. They were always ready for the least Motion, and it was sufficient, to keep the People in their Duty, to shew them only in the Vicinage that invincible Militia.

But nothing so much maintained the Peace of the Empire, as the order of Justice. The ancient Republick had establish'd it; the Emperors and the Sages

had explain'd it upon the same Foundations; all the People, even the most barbarous, look'd on them with admiration; and by that principally the *Romans* were judg'd worthy to be the Masters of the World. Now if the *Roman* Laws have appear'd so sacred, that their Majesty continues still, notwithstanding the ruin of the Empire; it was because their good Sense, which is the Mistress of human Life, was seen every where in them, and there was no where seen a more delicate and fairer Application of the Principles of natural Equity.

But, notwithstanding all that Greatness of the *Roman* Name, notwithstanding her profound Polity, and all the fine Institutions of that famous Republick, she yet carried in her own Breast the cause of her ruin, in the perpetual Jealousy of the *People* against the *Senate*, or rather of the *Plebeians* against the *Patricii*. *Romulus* had set up that Distinction. It is necessary for Kings to have persons distinguish'd, whom they should engage to their Person by particular Reasons, and by whom they should govern the rest of the People.

Dion. Hal.
2.

Therefore did *Romulus* chuse the *Fathers*, of whom he form'd the Body of the *Senate*. They call'd them so, by reason of their Dignity, and their Age. And from them afterwards sprung the *Patrician* Families. Now, whatsoever Authority *Romulus* had reserv'd to the People, he had put the *Plebeians* in divers respects in a dependance on the *Patricii*; and that Subordination, necessary

necessary to Royalty, had been preserv'd not only under the Kings, but also in the Republick. It was always from the *Patricii* that the Senators were made: To the *Patricii* belong'd the Employments, Commands, Dignities, and even that of the Priesthood: And the *Fathers*, who had been the Authors of Liberty, did not quit their Prerogatives. But Jealousy was quickly rais'd between those two *Orders*; For I need not here speak of the *Roman Knights*, a third Order, as being the *Ballance* between the *Patricii* and the common *People*; these espous'd sometimes one side, and sometimes another. It was therefore between those two *Orders* that Jealousy arose: It was rais'd upon divers occasions, but the chief cause of all, which kept it up, was their Love of *Liberty*.

The fundamental Maxim of the Republick was to look upon *Liberty* as a thing inseparable from the *Roman Name*. A People bred up in that Mind; nay more, a People, who thought themselves born for commanding other People, and whom *Virgil* for that reason so nobly calls a *king-like People*, would receive no Laws but from their own selves.

The Authority of the Senate was judg'd necessary for the moderating of publick Councils, which, without that Temperature, would have been too tumultuous; but at the Bottom it was the Peoples Province to give commands, to make Laws, to decide Peace and War. A People that enjoy'd the most *essential* Rights of Royal-

ty, in some manner were of the Temper of Kings. They were willing to receive grave Advices, but they would not be forc'd by the Senate. Whatsoever seem'd too imperious, every thing that was too highly advanc'd; in a word, whatsoever wounded, or was likely to wound, that Equality which a free State requir'd, gave suspicion to so nice and delicate a People. The Love of Liberty, that of Glory and Conquests, made such Spirits very difficult to be manag'd, and that enterprising Audacity, which made them attempt all things abroad, could not fail to cause divisions at home among themselves.

Thus *Rome*, that was so jealous of her Liberty, through that Love of Liberty which was the Foundation of her Government, saw Divisions spread through all the Orders, of which she was compos'd. From thence arose those furious Jealousies between the *Senate* and *People*; between the *Patricians* and the *Plebeians*: The one alledging always that Excess of Liberty would at last destroy itself; and the others fearing just the contrary, that Authority, which in its own nature was always for encreasing, would at last degenerate into *Tyranny*.

Between those two Extremes, a People otherwise so grave and wise could find no *Medium*. The *private* Interests which made both Parties proceed a great deal farther than they ought in whatever they began for the publick good, suffer'd neither of them to be conducted by moderate Councils.

Councils. The Ambitious and turbulent Spirits were still stirring up Jealousies, to make their own Advantages by them; and those Jealousies sometimes more concealed, and otherwhile more declar'd, according to the times, but always strong and violent at the Root, were at last the cause of that great Change that happen'd in the Time of *Cæsar*, and the others that succeeded.

IT will be very easy to shew to your VII. *Higbness* all the Causes of it; if, after you have thoroughly understood the Temper of the *Romans* and the Constitution of their Republick, you take care to observe some certain principal Accidents; which, altho' they happen'd at several distant times, yet, have a manifest Chain of Connexion in them. I will give you a collected Series of them for your greater Ease.

The Successive Changes of Rome explain'd.

Romulus, bred up in War, and reputed the Son of *Mars*, built *Rome*, which he peopl'd with a Company of Shepherds, Slaves, Robbers, &c. who came to seek for Freedom and Impunity in the Asylum he had laid open for all Comers; some also came that were better qualify'd, and more civiliz'd.

He bred up that People, wild in their Nature, to undertake all things by force, and by that means they got themselves Wives.

By Degrees he establish'd Order, and restrained luxurious Minds by most sacred

Dion. Hal.

Laws, he began by Religion, which he look'd on as the Foundation of all States. He made it as serious, and grave, and as modest as the Darknefs of Idolatry could then permit him. Strange Religions and Sacrifices, which were not establish'd by the *Roman* Customs, were forbidden. Afterwards that Law was dispens'd with; but the Intention of *Romulus* was, that it should be kept, and something of it was always retain'd.

He chose out of all that number of People the *better sort*, to form the publick Council, which he call'd the *Senate*: He made it to consist of two hundred Senators, whose number was likewise afterwards augmented; and from them came the noble Families that were call'd the *Patricii*.

The Senate was to examine and propose all matters; some of them it regulated Soveraignly with the King; but the most general were referr'd to the People, who decided them.

Romulus, in an Assembly which he had call'd of all the People upon the Plain, at the Marsh *Capreae*, where upon a sudden arose a great Tempest, was cut to pieces by the Senators, who judg'd him too imperious; and the desire of Independence began then to appear in that Order.

To appease the People, who lov'd their Prince, and to give a great Idea of the Founder of that City, the Senators proclaim'd that the Gods had snatch'd him up

up to Heaven, and caus'd Altars to be erected to him.

Numa Pompilius, the second King, in a long and profound Peace, compleated the formation of their *Manners*, and the regulating of *Religion* upon the same Foundations which *Romulus* had laid.

Tullus Hostilius by severe Rules established the *Military* Discipline, and the Laws of War, which his Successor *Ancus Martius* accompanied with sacred Ceremonies, thereby to render the Militia more Sacred and Religious.

After him *Tarquin*, the Antient, to make Creatures to himself, encreas'd the number of the Senators to three Hundred, where they continu'd fix'd for some Ages; and began the great Works which were to conduce to the Publick Weal.

Servius Tullius projected the setting up a Republick under the command of two annual Magistrates, which should be chosen by the People.

In hatred to *Tarquin*, the Proud, the *Royalty* was abolish'd with horrible Execrations against all those who should go about to re-establish it, and *Brutus* made the People to swear to keep themselves eternally in their *Liberty*.

The Memoirs of *Servius Tullius* were follow'd in that Change. The Consuls, chosen by the People among the *Patricii*, were equall'd to Kings, excepting that they were two, who had between them a regular turn of Commanding, and they chang'd every Year.

Collatinus

Collatinus, though named Consul with *Brutus*, as having been with him the Author of their Liberty; though he was the Husband of *Lucretia*, whose Death had been the cause of the Revolution, and interested more than all others to revenge the outrage which she receiv'd, yet, because he was of the Royal Family, he became suspected and was expell'd.

Valerius, substituted in his place, at his return from an Expedition, wherein he had deliver'd his Country from the *Veientes* and the *Etrurians*, was suspected by the People to affect Tyranny by reason of a House he had caused to be built on an Eminence. He not only ceas'd from Building, but became so wholly popular, although a *Patrician*, as to make the Law which permitted Appeals to the *People*, and attributed, in some Cases, to them Judgment of the *last Resort*.

By that new Law the Consular's Power was weaken'd in its Origin, and the People enlarg'd their Rights.

By reason of the Violences executed for Debt by the Rich upon the Poor, this People rose up against the Power of the *Consuls* and *Senate*, and made that famous Retreat at the Mount *Aventinus*.

There was nothing but *Liberty* spoke of in those Assemblies, and the *People* of *Rome* did not believe themselves to be free, if they were not impower'd to oppose the *Senate*. They were forc'd to allow them particular Magistrates called the *Tribunes* of the *People*, which might assemble

assemble them, and help them against the Authority of the *Consuls*, either by Opposition, or Appeal.

Those Magistrates, to keep up their own Authority, were continually buzzing of Jealousies, and creating Divisions between those *two Orders*; and were ever flattering the People, by proposing that the Lands of the Conquer'd Countries, or the Price, that would be the product of their Sale, should be divided among the *Citizens*.

The Senate with great Zeal and Earnestness perpetually oppos'd those Laws that would be so ruinous to the State, and would have the Price of those Lands adjudg'd to be put into the publick Treasury.

The People suffer'd themselves to be conducted by their seditious Magistrates, and yet had notwithstanding so much Reason and Equity as to admire the Virtue of the great Men that resist'd them.

Against those domestick Dissensions the Senate found no better Remedy than to be continually raising Occasions for foreign Wars. These prevented those Divisions from being push'd on to Extremities, and re-united those *Orders* in the Defence of their Country.

Yet, whilst Wars succeeded, and Conquests increas'd, Jealousies were still kept awake.

The two Parties, wearied by the many Divisions which threatned the Ruin of the State, agreed to the making of such Laws

as might be for the quiet of them both, and to establish the Equality which ought to be in a free City.

Each of the Orders pretended that the Establishment of those Laws belonged to them.

Jealousy, increas'd by those Pretensions, made them to resolve by common Consent to send Commissioners into *Greece* to search there for the Institutions of the Cities of that Country, and especially for the Laws of *Solon*, which were the most popular. The Laws of the twelve Tables were establish'd, and the *Decemviri*, who digested them, were depriv'd of the Power which they abus'd.

Whilst every thing appear'd placid and tranquile, and that such equitable Laws seem'd eternally to establish the publick Repose, Dissensions started up again by new Pretensions of the *People*, who aspir'd to *Honours* and to the *Consulate*, which till then were reserved only to the *first Order*.

A Law to let them into them was propounded. Rather than to have the *Consulate* thus pull'd down, the *Fathers* consented to the Creation of *three new Magistrates*, who should have the Authority of *Consuls*, under the Name of *Military Tribunes*, and the *People* were admitted to that Honour.

Being contented to have their Right establish'd, they us'd moderately their Victory, and continu'd some while in giving that Command to the *Patricii* only.

After

After long and various Disputes they return'd to the *Consulate*, and by degrees the *Honours* became common between the two Orders, though the *Patricii* were always the most consider'd in the Elections.

The Wars continu'd, and the *Romans* subjected, after five hundred Years, the *Gauls Cisalpines*, their principal Enemies, *App. præf. Ep.* and all *Italy*.

Then began the *Punick Wars*; and things went on so, that each of those two jealous People believ'd they could not subsist but by the Ruin of the other.

Rome, ready to fall, was chiefly kept up, during her Misfortunes, by the Constancy and Wisdom of the *Senate*.

At last the *Roman* Patience got the better; *Hanibal* was overcome, and *Carthage* subjugated by *Scipio Africanus*.

Victorious *Rome* enlarg'd herself prodigiously, for two hundred Years, both by Sea and Land, and reduc'd all the World under her Power.

In those times, and after the Ruin of *Carthage*, the Offices, whose Dignity, as well as Profit, increas'd with the Empire, were underhand furiously labour'd for. The ambitious Pretenders took care only to cajole the People; and the Union of the Orders, held up by the *Punick Wars*, was broke into more than ever. The *Gracchi* put all things into Confusion, and their seditious Proposals were the beginning of all the Civil Wars.

Then

Then began they to Arm, and by open force to act in the Assemblies of the *Roman* People, where before every one desir'd only to carry it by ways legal and regular, and with Liberty of Opinions.

Yet the wise Conduct of the Senate, and the great Wars that then happen'd, moderated their Disorders.

Marius, a *Plebeian*, and a great Soldier, with his military Eloquence and seditious Harangues, wherewith he was continually attacking the Pride of the Nobles, rous'd up the Peoples Jealousies, and by that means rais'd himself to the greatest Honours.

Sylla, a *Partician*, put himself at the Head of the contrary Party, and became the Object of *Marius's* Jealousy.

Factions and Corruptions could do all things in *Rome*. The Love of their Country, and deference to their Laws, were quite extinguish'd there.

And, to compleat their Miseries, the Wars of *Asia* taught the *Romans* Luxury, and increas'd their Avarice.

Then the Generals began to court their Soldiers, who till that time saw nothing but the Character of publick Authority in them.

Sylla, in the War against *Mitridates*, let his Soldiers enrich themselves, that he might the more easily gain them.

Marius, on his side, propos'd to his Associates the Shares of both Money and Lands.

By

By these means being Masters of their Troops, the one, under pretence of supporting the *Senate*; and the other, under the Name of the *People*, they made a most furious War even in the Heart of the City.

The Party of *Marius* and of the *People* were utterly beaten, and *Sylla* made himself Absolute, under the Name of *Dictator*.

He made most dreadful Slaughters, and treated the *People* with Severity both in Deeds and Words, even in their lawful Assemblies.

Yet, when more powerful and better establish'd than ever, he retreated to a private Life; but it was after he had shewn that the *Romans* could endure a *Master*.

Pompey, whom *Sylla* had rais'd, succeeded to a great part of his Power. He flatter'd sometimes the *People*, and sometimes the *Senate* to get himself establish'd: But his Inclination and Interest at length fix'd him to the latter.

After his Conquest of the *Pyrates*, of *Spain*, and all the *East*, he became very powerful with the *People*, and in the *Senate*.

Cæsar, who was resolv'd to be, at least, his equal, turn'd to the *Peoples* side; and, imitating in his Consulate the most feditious *Tribunes*, he propos'd, with the Divisions of the Lands, the most popular Laws he could invent.

The Conquest of the *Gauls* brought the Glory and Power of *Cæsar* to the highest Pitch.

Pompey

Pompey and he were united through Interest, and afterwards broke again thro' Jealousy. The Civil War began to kindle. *Pompey* thought that his Name alone would carry all, and so neglected himself. *Cæsar*, active and discerning, obtain'd the Victory, and became Master of all.

He made several Attempts to see whether the *Romans* could be brought to bear the Name of *King*: But they only serv'd to make him odious. To increase the publick Hatred, the Senate decreed him Honours until then unheard of in *Rome*; then he was assassinated in the full Senate as a *Tyrant*.

Anthony, his Creature, who was Consul at the time of his Death, stirr'd up the People against those who had kill'd him, and endeavour'd to take his Advantage of those Commotions, to usurp the sovereign Authority. *Lepidus*, who had also a great Command under *Cæsar*, endeavour'd to keep it. At last young *Cæsar*, about nineteen Years of Age, undertook to revenge the Death of his Father, and so sought all Opportunities to succeed to his Power.

He knew how, for his own Interest, to make use of the Enemies of his House, and even of his Competitors.

His Father's Troops went over to him, being touch'd with the name of *Cæsar* and the prodigious Rewards which he promis'd them.

The Senate signify'd nothing any longer: All things were done by Force, and Soldiers,

diers, who were at their Service that would give them most.

In that fatal Conjunction the Triumvirate destroy'd all those whom *Rome* had bred up, that were of the greatest Courage in opposition to Tyranny. *Cæsar* and *Anthony* defeated *Brutus* and *Cassius*: Liberty expir'd with them. The Conquerours, after they had got rid of weak *Lepidus*, made divers Agreements and divers Partages; where *Cæsar*, as being the more cunning, found always the way how to get the better part, and so gain'd *Rome* into his Interests, and over-topp'd him. *Anthony* in vain undertook to relieve himself, and the Battel of *Actium* brought the whole Empire under the Power of *Augustus Cæsar*.

Rome being weary and exhausted by so many Civil Wars, to get some Repose, was forc'd to renounce her Liberty.

The House of the *Cæsars* fix'd the Command of the Armies under the name of Emperor, and exercis'd an absolute Power.

Rome under the *Cæsars* being more careful to preserve than to enlarge herself, found it work enough to repel the *Barbarians*, in their fierce attempts to get into the Empire.

At the Death of *Caligula*, the Senate, then upon the point of re-stablishing Liberty and the Consular Power, were prevented by the Soldiers, who would have a perpetual Head, and that *their* Head should be the Master.

In the Revolts occasion'd by the Violences of *Nero*, every Army chose an Em-

peror, and the Soldiers knew that they were Masters enough to dispose of the Empire.

They carry'd it so that they offer'd to sell it publickly to him that would give most for it. With Obedience the Discipline was lost. The good Princes endeavour'd, but in vain, to preserve it, and their Zeal to maintain the antient Rules of the *Roman Militia*, serv'd only to expose them to the Fury of the Soldiers.

The Changes of Emperors, every Army labouring to prefer their own, occasion'd civil Wars, and horrid Massacres.

Thus grew the Empire weak thro' the neglect of the Discipline, and was utterly destroy'd by the many intestine Wars.

In the midst of those manifold great Disorders, the Fear and the Majesty of the *Roman Name* wax'd less and less. The *Parthians*, tho' formerly often times overcome, became now formidable on the *East* side, under the old Name of *Persians*. The Northern Nations, who inhabited the cold and uncultivated Lands, drawn by the Beauty and Riches of those of the Empire, were ever attempting to force their way into it.

One single Man was not sufficient any longer to sustain the weight of the Empire, which was so vast, and withal so strongly attack'd.

The prodigious multitude of Wars, and the humour of the Soldiers, who were resolv'd to have *Emperors* and *Cæsars* to conduct them, made it necessary to multiply them.

The

The Empire itself being look'd on as an hereditary Good, the Emperors were in course or naturally multiplied, from the number of the Princes their Children.

Marcus Aurelius associated his Brother to the Empire. *Severus* made his two Sons Emperors; the necessity of Affairs oblig'd *Dioclesian* to share the *East* and the *West* between himself and *Maximian*: Each of them, being overcharged, reliev'd themselves by electing two *Cæsars*.

Thro' this multitude of *Emperors* and *Cæsars*, and the excessive Expence, the State was ruin'd; the Body of the Empire disunited, and the civil Wars were multiplied.

Constantine, the Son of the Emperor *Constantius Chlorus*, divided the Empire, as an Heritage, among his Children: Posterity follow'd those Examples, and there was scarce ever after seen one Empire.

The Softness of *Honorius*, and that of *Valentinian III.* Emperors of the *West*, brought the Ruin of all.

Italy and *Rome* itself were diverse times sack'd, and became the Prey of the *Barbarians*.

All the *West* was in common. *Africk* was possessed by the *Vandals*; *Spain* by the *Visigoths*; *Gaul* by the *Franks*; *Great-Britain* by the *Saxons*; *Rome*, and *Italy* too, by the *Heruli*, and afterwards by the *Ostrogoths*. The *Roman* Emperors contented themselves with the *East*, quitting the rest, even *Rome* and *Italy*.

The Empire resumes some Strength under *Justinian* by the Valour of *Belisarius*

and *Narfus*. *Rome*, often taken and retaken fell at laſt to the *Emperors*. The *Saracens*, become powerful by the diviſions of their Neighbours, and by the careleſſneſs of the *Emperors*, took from them the greateſt part of the *East*, and ſo haraſs'd them on that ſide, that they no longer took care of *Italy*. The *Lombards* there poſſeſs'd themſelves of the richeſt and moſt beautiful Provinces. *Rome*, reduc'd to Extremity by their continual Attacks, and having no defence from her *Emperors*, who were become there contemptible by their Weakneſs, and odious by their Errors, was forc'd to throw herſelf into the arms of the *French*. *Pepin*, King of *France*, paſſes the Mountains, and ſubdues the *Lombards*. *Charlemain*, his Son, at the requeſt of Pope *Adrian*, paſſes the *Alps* againſt *Didier*, King of the *Lombards*; here every thing bowed before him, *Didier* is deliver'd up, *Charlemain* made himſelf to be crown'd, and took upon him the title of King of the *French* and *Lombards*: and, in the Year Eight hundred of our Lord, being choſen Emperor by the *Romans*, he founds the new Empire.

'Tis eaſy for you now to know the Cauſes of the Riſe and Fall of *Rome*.

You ſee that that Kingdom founded upon War, and thereby naturally diſpos'd to encroach upon her Neighbours, had put all the World under her Yoke, and carry'd Polity and the Military Art up to the higheſt Pitch.

You ſee the Cauſes of the Diviſions of the Republick, and finally of its Fall, thro' the

the Jealousies of the Citizens; and thro' the Love of *Liberty* push'd on even to an insupportable Excess and Nicety.

It is likewise as easy for you to distinguish all the times of *Rome*, whether you please to consider her in *herself*, or whether you look upon her in *relation to other people*; you see the Changes which were to follow the disposition of Affairs in each time.

In *herself* you see her at the beginning in a *Monarchical* State, establish'd according to her primitive Laws; afterwards in *Liberty*, then at last subjected again to the *Monarchic* Government, but by Force and Violence.

'Tis easy for you to conceive after what manner the *popular* Estate was form'd, from the beginnings it had in the times of *Royalty*, and you will as plainly see how, in the time of *Liberty*, the foundations of the *new* Monarchy were by small footsteps rais'd and establish'd.

For in the like manner, as you have seen the Project of a *Republick* laid, in the time of *Monarchy*, by *Servius Tullius*, who gave as it were the first relish of *Liberty* to the people of *Rome*; so have you also observ'd that *Sylla's* Tyranny, though it was but very transitory and short, discover'd that *Rome*, notwithstanding her fierceness, was as capable of bearing the Yoke, as those people whom she kept under Servitude.

To know what operation those furious Jealousies between the *Orders* successively had, you need only to distinguish the *two* times, which I have expressly mark'd out to you: The *one*, when the People were

retain'd within certain bounds by the dangers they were in on every side; and the *other*, when, having nothing more to fear from without, they absolutely, without any reserve, gave themselves up to their Passions.

The essential Character of each of those two times, is, that in the one the love of their Country and of their Laws, sway'd their Minds; and that, in the other, all was decided by Interest and Force.

From thence it happen'd also, that, at the *former* of those *two times*, the Men of Command, who aspir'd after *Honours* by legal ways, kept the Soldiers in, and fast to the Republick: Whereas in the *other* time, when Violence rul'd all, they only thought how to manage them to get them into their Designs, in defiance of the Authority of the Senate.

By that *last* sort of Management War of necessity was brought into *Rome*: and because in War, when Laws can signify little, Force only makes the Decision; it follows then, that the strongest must be the Master, and by Consequence that the Empire must return into the Power of *one single Magistrate*.

And every thing so dispos'd itself for this great *Change*, that *Polybius*, who liv'd in the most flourishing time of the Republick, foresaw by the disposition only of affairs, that the Estate of *Rome* would at length return into *Monarchy*.

*Polyb. 7.
& seq. 41.
& seq.*

The reason of that *change* was, because the divisions between the *Orders* could not be quell'd by the *Romans*, without the Authority

thority of an *absolute* Master; and, on the other hand, *Liberty* was a Thing too much doated on to be ever voluntarily abandon'd. It was necessary therefore by little and little to weaken it upon specious Pretexts, and so by that means make it capable of being ruin'd by open Force.

Craft and Delusion, as *Aristotle* has observ'd, must begin by flattering the People, and must naturally be follow'd by Violence.

But from thence they must fall into another, the greatest, Evil, the Power of the Soldiers, a Mischief never to be warded off in such a State.

In fine, *that* Monarchy, which the *Cæsars* form'd, being rais'd by Arms, it was necessary it should be all Military; and therefore it was establish'd under the name of *Emperor*, a proper Title, and natural for commanding of Armies.

Hereby you may see, that as the Republick had its inevitable weak side, that is to say, *Jealousy* between the People and the Senate: So likewise had the Monarchy of the *Cæsars* its *Foible*; and that was the *Licentiousness* of the Soldiers, who had made them.

For it was impossible that the Soldiers, who had chang'd the Government, and set up Emperors, should be long before they perceiv'd that it was effectually themselves who dispos'd of the Empire.

You may now add to the times, that you have already observ'd, *those*, which point out to you the State and Change of the

Militia: *That*, when it was subjected and fix'd to the Senate, and People of *Rome*; *that*, when it was fix'd to the Generals only; *that*, when it was rais'd to the absolute Power, under the military Title of *Emperors*; *that*, when being in a manner the Mistress of her own *Emperors*, whom she created, she made them, and unmade them, as she had a Mind. And from thence happen'd the outrageous Seditions, the Disorders, and the Wars which you have seen; from thence, in a word, came the ruin of the Militia too with that of the Empire.

Such were the remarkable Times, which the *Changes* of the State of *Rome*, consider'd in *herself*, make the more observable to us. Those, which discover them to us in reference to other People, are as easily discernible.

There was a *Time*, when she fought against her *Equals*, and when she was in danger. It lasted a little above *Five* hundred Years, and ended with the Ruin of the *Gauls* in *Italy*, and of the Empire of the *Carthaginians*.

A *Time*, when she fought, and, being *superior*, was without danger, how great soever the Wars were that she undertook. It lasted *two* hundred Years, and came down as far as the Establishment of the Empire of the *Cæsars*.

A *Time*, when she kept up her Empire and Majesty. It lasted *four* hundred Years, and ended in the Reign of *Theodosius*, the Great.

And in a word, A *Time*, when the Empire, being wounded on all Parts, fell away by

by little and little. That Estate, which lasted also *Three* hundred Years, began in the Children of *Theodosius*, and ended at last in *Charlemain*.

I am not ignorant that your *Higness* might add to the causes of the ruin of *Rome*, many *particular* Accidents. The Severities of the Creditors towards their Debtors stirr'd up very great and frequent Seditions and Tumults. The prodigious number of Gladiators and Slaves, wherewith *Rome* and *Italy* were over-charg'd, caus'd many horrible Violences, and also bloody Wars. *Rome*, being quite spent with so many Civil and foreign Wars, made so many new Citizens, either out of Faction, or unjust prejudices, that she could scarce know herself amidst that vast number of *Strangers*, whom she had naturaliz'd. The Senate was fill'd with *Barbarians*; the *Roman* Blood was no longer pure; nor was the love of their *Country*, by which *Rome* was rais'd above all the People in the World, any longer natural to those Citizens that came from abroad, and the rest were spoil'd by the *Mixture*. Partialities abounded with that monstrous Multiplicity of *new* Citizens, and the turbulent Spirits there found out new ways to embroil and ruin her.

In the mean while the number of the Poor increas'd without end, through the Luxury, Debauches, and Idleness, that was encourag'd. Those, who saw themselves ruin'd, had no refuge but in Seditions, and, in every case, they were little concern'd, since that all should be destroy'd with themselves.

You

A Short INTRODUCTION

You know what caus'd *Cataline's* Conspiracy. The *Grandeers*, who were ambitious, and the *miserable*, who had nothing to lose, were ever wanting a *Change*. Those two sorts of Citizens prevail'd in *Rome*; and the Coparcen'd State, which alone holds all in Balance in popular States, being the weakest, the Republick must of necessity fall.

To that also may be added the particular Temper and Genius of those who were the cause of those great Commotions: I mean the *Gracchi*, *Marius*, *Sylla*, *Pompey*, *Julius Caesar*, *Anthony*, and *Augustus*. I have observ'd something of them, but I apply'd myself chiefly to discover to you the *universal* causes, and the true root of the Evil; that is to say, that *Jealousy* between the *two Orders*, of which it was very requisite you should consider all the Consequences.

But your *Highbness* may please to remember, that that long Chain of *particular* Causes, which make and unmake Empires, depend upon the secret Orders and Decrees of the *Divine Providence*. *God*, that sitteth in the highest Heavens, holds the Reins of all the Kingdoms. He hath all Hearts in his Hands; sometimes he restrains the Passions; sometimes again he lets them loose at full rage, and by that he stirs up all Mankind. Is he pleas'd to make Conquerors? He causes a Dread to march before them, and at the same time inspires them and their Soldiers with an invincible Boldness. Is he pleas'd to make Legislators? he sends them his Spirit of Wisdom and Foresight, he causes

causes them to prevent the Evils which threaten the State, and to lay the Foundations of publick Tranquillity. He knows that humane Wisdom is always short in some place; he enlightens it, he opens the Eyes of the Understanding: at other times he abandons them to their own Ignorances; he blinds the Judgment, he precipitates it, and confounds it with itself: Human Wisdom is perplex'd and imbarass'd in its own Subtilties; and its own Precautions are so many Snares to it. *God* by these means exercises his fearful Judgments, according to the Rules of his Justice, which are always infallible. 'Tis *he*, that prepares Effects in the most distant Causes, and who strikes those fatal Blows, that reach so far. When he is pleas'd to let go the latter, and to overturn Empires, every thing is weak and irregular in their Councils. *Egypt*, formerly so wise, goes staggering, reeling, and as it were befotted, because the *Lord* hath shed the Spirit of Dizziness and Confusion in all her Councils: She no longer knows what she does, she is lost to herself. But, that Men may not herein be deceiv'd, *God* re-unites, when he seeth good, the straggling Senses; and he that insulted over the Blindness of others, falls himself into more *Egyptian* Darknes, and often times without any thing else, to confound his Sense and Understanding, than his too long Prosperities.

Thus it is that *God* reigneth over all People. Let us no longer talk of *Chance* or *Fortune*, or speak of it only as a Name where-

wherewith we conceal our Ignorance. That, which is *Chance* in respect of our uncertain Councils, is a concerted Design in a higher Council; that is to say, in that eternal Council, which circumscribes all Causes and all Effects in one and the same Order. Thus all concurs to the same end, and it is for want of understanding this, the grand Cause of all, that we think we find so much of *Chance*, or of Irregularity, in particular Accidents and Emergencies.

By that is verify'd the Saying of the
 1 Tim. vi. 15. Apostle, that *God is the blessed and only Potentate, the King of Kings, and Lord of Lords. Blessed*, whose Repose is unalterable; who seeth every thing to change without changing himself, and who makes all Changes by an immutable Council; who gives, and who takes away, Power; who transfers it from one Man to another, from one House to another, from one People to another, to shew that they have it only by way of Loan, and that it is he alone, in whom it naturally resides.

Wherefore all Governors find themselves the Subjects of a greater Power. They act more or less than they think for, and their Councils have ever more had unforeseen Effects.

They neither are Masters of the Dispositions which Ages past have made in their Affairs, nor can they foresee what Course the times to come will take, so far are they from being able to force it. *He* alone holds all things in his Hands, who knows the Name of that which is, and that which

which is not yet, who presides at all times, and anticipates all Councils.

Alexander little thought he labour'd for his Captains, nor that he ruin'd his House when he gain'd his Conquest. When *Brutus* animated the *Romans* with such an excessive Love of Liberty, he as little thought he was casting into their Minds the Principle of that unbridled and masterless *Licentiousness*, by which the *Tyranny* he design'd to destroy, was one day to be re-establish'd with greater Severity than under the *Tarquins*. When the *Cæsars* flatter'd the Soldiers, they had no designs of giving Masters to their Successors and to the Empire. In a word, there is no human Power but what, do what it can, serves for other Designs than it aims at at present. God alone knows how to bring about all things according to his own Will. Wherefore every thing is surprising, if we only look to particular Causes, and yet nevertheless every thing goes on in an orderly manner. This Discourse makes you see it clearly, and, not to speak of other Empires, you see by how many unforeseen Councils, but yet always connected in themselves, the Fortune of *Rome* hath been carried on from *Romulus* down to *Charlemain*.

Your *Higness* might perhaps have thought I should have told you somewhat more of your own Country, and of *Charlemain*, who was the Founder of the new Empire. But, besides that his History makes a part of that of *France*, which you yourself have already so far proceeded in and wrote,
I shall

I shall reserve that to another Discourse, wherein I shall be necessarily oblig'd to speak to you of *France*, and of *that* Conqueror, who being equal in Valour to those which Antiquity hath the most boasted of, doth yet exceed them in Piety, in Wisdom, and in Justice.

That same Discourse shall discover to you the Causes of the wonderful Successes of *Mahomet* and his Successors. *That* Empire, which began *Two* hundred Years before *Charlemain*, may find its place in that Discourse; I thought it would be much better to shew you, in one continu'd Series, its Beginning and its Declension.

So that I have no more to tell you in this *first* Part of my *Universal* History. You will next observe the Progress of *Religion*, and that of the great Empires down to *Charlemain*.

Here you will see almost all fall of themselves, and *Religion* only support itself by its own Strength, and will easily then discern what is *solid* Grandure, and where a wise and considerate Man is to place all his Hopes.



THE

A Table to the First Part.

I.	E Pocha. Adam, or the Creation. <i>First Age of the World.</i>	Page 1.
II.	Epocha. Noah, or the Deluge. <i>Second Age of the World.</i>	4.
III.	Epocha. The Call of Abraham. <i>Third Age of the World.</i>	7.
IV.	Epocha. Moses, or the Written Law.	12.
V.	Epocha. The Taking of Troy. <i>Fourth Age of the World.</i>	16.
VI.	Epocha. Solomon, or the Temple finished. <i>Fifth Age of the World.</i>	18.
VII.	Epocha. Romulus, or Rome founded.	25.
VIII.	Epocha. Cyrus, or the Jews re-established. <i>Sixth Age of the World.</i>	45.
IX.	Epocha. Scipio, or Carthage conquered.	73.
X.	Epocha. The Birth of Jesus Christ. <i>Seventh and last Age of the World.</i>	90.

A Table to the Second Part.

I.	T HAT the Revolutions and Successions of Empires are regulated by Providence, and serve to humble Princes.	Introd.
II.	The Revolutions of Empires have particular Causes which Princes ought to study.	Introd.
III.	The Scythians, the Ethiopians, and the Egyptians.	94.
IV.	The Assyrians both antient and new, the Medes, and Cyrus.	123.
V.	The Persians, the Grecians, and Alexander.	131.
VI.	The Roman Empire.	154.
VII.	The Successive Changes of Rome explained.	193.

A Table to the First Part

I. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 1
II. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 4
III. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 7
IV. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 10
V. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 13
VI. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 16
VII. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 19
VIII. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 22
IX. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 25
X. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 28
XI. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 31
XII. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 34

A Table to the Second Part

I. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 37
II. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 40
III. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 43
IV. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 46
V. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 49
VI. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 52
VII. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 55
VIII. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 58
IX. The History of the Empire of the East, from the first establishment of the Empire, to the present time.	Page 61
X. The History of the Empire of the West, from the first establishment of the Empire, to the present time.	Page 64
XI. The History of the Empire of the North, from the first establishment of the Empire, to the present time.	Page 67
XII. The History of the Empire of the South, from the first establishment of the Empire, to the present time.	Page 70

